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ADDRESS

DELIVERED AT SOUTHAMPTON, MASS.

1841

AT THE

CENTENNIAL CELEBRATION

OF THE

INCORPORATION OF THAT TOWN,

JULY 23, 1841.

BY B. B. EDWARDS,

PROFESSOR OF HEBREW IN THE THEOL. SEMINARY, ANDOVER.

ANDOVER:

PRINTED BY ALLEN, MORRILL AND WARDWELL,
(Successors to Gould & Newman.)

1841.

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Edwards, Bela Bates, 1802-1852.

Address delivered at Southampton, Mass., at the centennial celebration of the incorporation of that town, July 23, 1841. By B. B. Edwards ... Andover, Printed by Allen, Morrill and Wardwell, 1841.

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At a meeting of inhabitants of the town of Southampton, former residents of the place, and others, July 23, 1841,—

Voted—That Rev. M. E. White, and Elisha Edwards, Asahel Birge, Asahel Chapman and Stephen Strong, Esquires, be a committee to present the thanks of the meeting to the Rev. B. B. Edwards, for his appropriate and interesting discourse, delivered at the centennial celebration this day, and to request a copy for publication.

For many of the facts communicated in the following Address, the author is indebted to a MS. sermon of the late Rev. Vinson Gould of Southampton, and to verbal and other information from Sylvester Judd, Esq. of Northampton.

2540

CENTENNIAL ADDRESS.

We are met to celebrate the birth-day of this town. One hundred years have gone, since it became a separate municipal corporation. It is, indeed, but a *little* one among the thousands of Judah. It may be thought by some of her elder and fairer sisters in the Commonwealth, that our observance, this day, was hardly called for; that we have nothing to commemorate, except the lapse of years, and the short and uninteresting annals of two or three generations of men whose memories have now almost perished. Why not allow them to remain in their oblivious slumbers? Why distinguish, by eulogy and solemn festival, plain and honest men who never sought distinction for themselves?

To these charges we plead guilty in part. We have no forefathers' rock. Peregrine White was not born here. The graves of the Lady Arabella Johnson and of her husband, "the holy man and wise," are not with us. No Charter Oak here lifts its broad and time-worn arms to the sky. We have no cellar which concealed the royal judges; nor any door that was pierced by Indian bullets. The drums, which awoke the sleepers at Lexington and Concord, were not heard in this peaceful valley. We have no great event to rehearse; no stirring story to tell.

Yet, we are not without justification for our meeting to-day. The puritan blood flows in our veins. We claim a common descent with the Winthrops, the Hookers and the Stoddards of more favored towns. Our ancestors helped to plant inestimable civil and religious institutions. Ought

their remembrance to cease? Theirs indeed are not the names which are green on the page of history. But is the subaltern to receive no credit? Is the faithful common soldier utterly undeserving of mention? It was by *his* means that the stealthy Indian was discovered and repelled. Bennington and Saratoga obtained their renown by *accident*. These deciding battles of the revolution happened to be fought there. But it was the men from the *little* towns of New Hampshire and Vermont that gathered around Stark and Warner. The glory of General Gates was won for him by soldiers from Connecticut river. One of the stoutest spirits at Bunker Hill was a blacksmith from Northampton. It was our ancestors and their neighbors who dared the horrors of the wilderness and of a Canadian winter with Arnold. One of these adventurous soldiers, through the goodness of Providence, is permitted yet to live.*

We celebrate, therefore, scenes and events which should not be forgotten. We call up the names of men which should be evermore honored. They acted their part well in times of sharp trial. Their trust was in the God of hosts when all around was dark. They often gathered their harvest in silence and in fear; with the weapon of defence in one hand; or a detachment of their number guarding the passes of danger; or far off on some harassing expedition. Thick woods and weary miles intervened between them and the parent settlement; while in one direction, they were on a perilous frontier. On the North West, from this place to Canada, not a single white settlement existed to ward off danger, or to give tidings of its approach. The tragedy of Deerfield might have been enacted here at any moment. The picketed forts would have been no more defence than the stakes and the sleepy sentinel were at Deerfield. Those were hard times, not more from actual suffering than from

* Mr. Lemuel Bates of Southampton.

fear. To be constantly harassed with apprehensions was worse, it may be, than any actual infliction could have been. It were better to meet the enemy in battle, on one or two occasions, and run the risk of his balls, than to lie down at night, not knowing but that you might be awakened by the bursting in of your door, or the piercing shriek of a tomahawked wife or neighbor.

Such lacerating anxieties our fathers felt for many years, while they were burning the forests by which they were surrounded, and supporting liberally, with their small means, schools of elementary learning and the institutions of the gospel. *Obscure* men, comparatively, they were; but they labored wisely and with true zeal. The town of which they were the fathers, has been outstripped in population and resources by multitudes in the Commonwealth; but in the Indian and revolutionary wars, it supplied its full quota of men and means for the common cause. For almost one hundred years, no town was more united in religious opinion and benevolent labor. Its surplus productions have never been abundant, for the soil is not rich; but it has cultivated with some assiduity the minds which have been found within its borders; and given them a direction which has been not altogether without its benefits to the world.

We, therefore, hallow the precious memories of our fathers. We would reinshrine them in our affections. We would gladly plant a greener turf on their perishing dust. It is an office of filial and affectionate reverence, to retrace, imperfectly though it may be, some of the prominent events in their history.

Two hundred years ago, Connecticut river from its mouth to Canada, was in possession of the Indians. From the fertility of the soil, the salubrity of the air and other causes, their number appears to have been larger than in any other part of New England. In the town of Windsor only, there

were ten distinct tribes or sovereignties. There were large bodies of them at Springfield, Northampton, Deerfield and Northfield. For obvious reasons, they selected as places for their rude encampments the falls of a river, or where the smaller streams discharge their waters into the Connecticut. Consequently their wigwams would be found in the point where Westfield river joins the Connecticut, at Nashawannuck and Paskhomuck in Easthampton, and at the various localities where the larger brooks empty into the Manhan. The wigwams were commonly erected in groves, near some rivulet or living spring. The whole country was then almost one unbroken wilderness. There were no cultivated fields, nor gardens, nor public roads. Except in places where the timber had been destroyed, and its growth prevented by frequent fires, the woods were thick and lofty. Where the lands were burned, for the sake of catching deer and other wild game, or for the purpose of planting corn, there grew bent grass, or thatch, as it was called, sometimes to the height of four feet. The Indians throughout New-England spoke the same language radically. From the Piscataqua to the Connecticut, it was so nearly the same, that the different tribes could converse together.* All the Indians on Connecticut river were tributaries, a part to the Mohawks; and the remainder, first to the Pequots, and then to the Mohegans.

The still forest and tangled path of the red man was now to be broken by the white settler. On the 20th of October, 1635,† about sixty men, women and children took their departure from Dorchester, Cambridge and Watertown, to encounter the perils of a trackless wilderness. They were fourteen days on the road. They struck the Connecticut river near the mouth of Scantic river in East Windsor. The

* See the communications of Mr. Pickering in Mass. Hist. Soc. Coll.

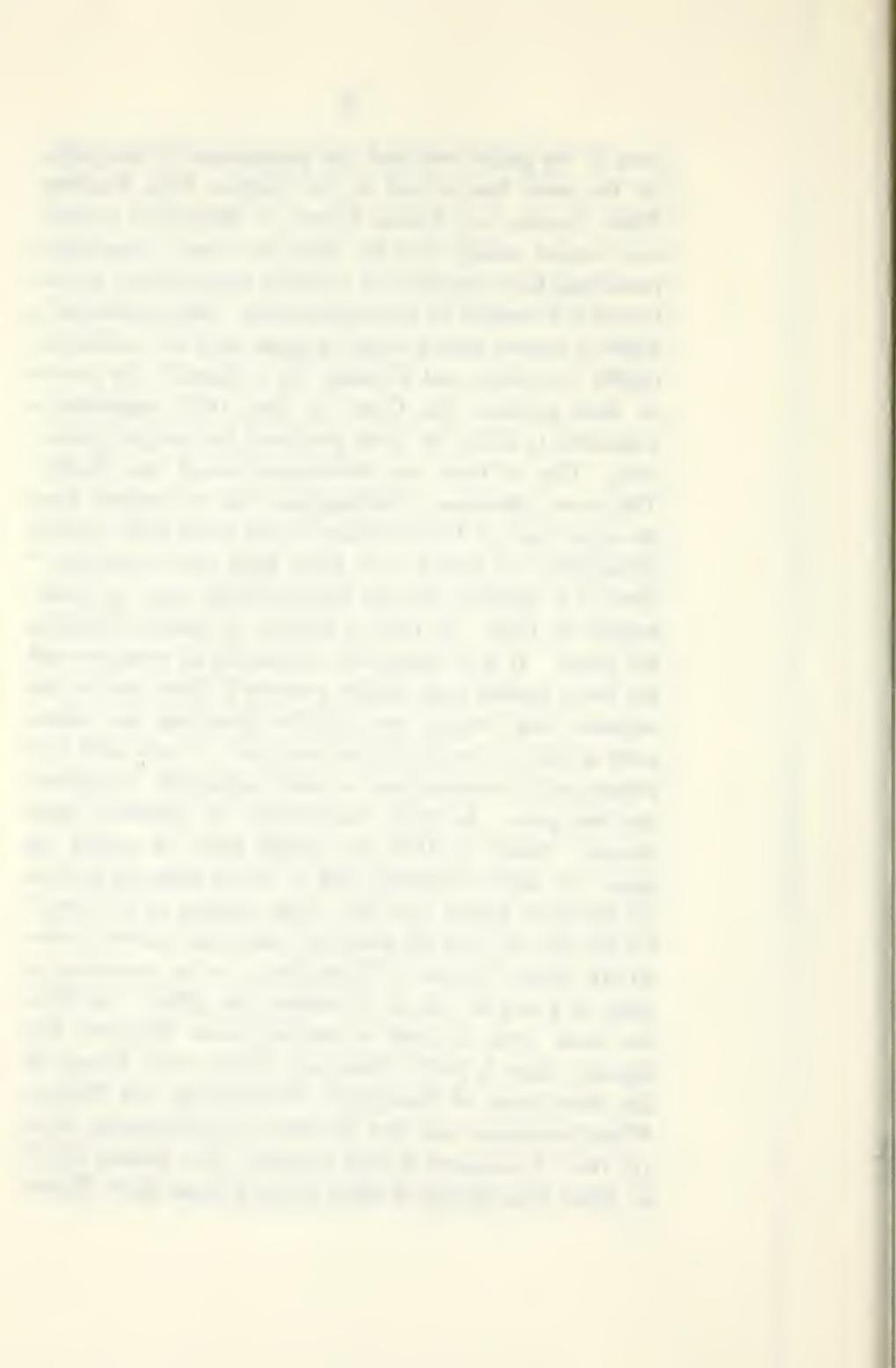
† Some preparation had been made the previous year.

Dorchester people began the settlement of the river on the west side, called by the Indians Manteneaug. Some of them were gentlemen of opulence and education. Among the emigrants from Dorchester to Windsor, were Isaac Sheldon and John Strong, the ancestors of those bearing these names now residents in Southampton and the adjoining towns. They appear to have belonged to a congregational church which was gathered at Plymouth, England, in 1630.

The first town which was settled in the western part of Massachusetts was Springfield. Some of the original planters came from England in 1630, in Governor Winthrop's company. William Pynchon, the father of the town, and one of the eight original settlers, came from Roxbury. Early in 1635, Mr. Pynchon and the inhabitants of Roxbury had liberty granted them by the General Court "to remove to any place that they should think meet, not to the prejudice of any other plantation, provided they remained under the government of Massachusetts." They accordingly came in 1635, and built a house on the west side of the Connecticut, on the Agawam, or Westfield river, called from that fact Housemeadow. A permanent settlement was made in the spring of 1636. The name was changed from Agawam to Springfield, by vote of the town, April 14, 1640. Among the early inhabitants of Springfield who removed to Northampton, and whose descendants now reside in Northampton and the towns which were formed from it, were Samuel Burt, Alexander Edwards and John Searl.

The lands bordering on Connecticut river, which are now in the towns of Northampton, Hadley and Hatfield, were first known by the Indian name Nonotuck. On the 6th of May, 1653, a number of persons petitioned the General Court of Massachusetts to grant them liberty to possess, plant and inhabit the place on *Conetiquot* river, above Springfield, called Nonotuck, as their own inheritance; representing that the same was a place suitable to erect a town for the further-

ance of the public weal and the propagation of the gospel. At the same time, in aid of this petition, John Pynchon, Elizur Holyoke and Samuel Chapin of Springfield, presented a request, stating that the place was very commodious, containing large quantities of excellent land, and that at least twenty-five families in the neighborhood "had manifested a desire to remove thither, many of whom were of considerable quality for estates, and fit matter for a church." In answer to these petitions, the Court, in May, 1653, appointed a committee to divide the lands petitioned for into two plantations. One of them was afterwards formed into Hadley. The other plantation, Northampton, was to "extend from the upper end of Little Meadow to the Great Falls towards Springfield, and extend nine miles from the Connecticut." There is a tradition, that an English family came to Northampton in 1652. In 1653, a number of families settled in the place. It was bought for 100 fathom of wampum and ten coats, besides some smaller presents in hand, paid to the sachems and owners, and also for ploughing up sixteen acres of land on the east side of the river. A new deed was subsequently executed, and a more satisfactory compensation was given. In 1656, "townsmen," or selectmen, were chosen. March 18, 1657, the people voted to employ an agent "to obtain a minister, and to devise means to prevent the excess of liquors and cider from coming to the town." On the 7th of June, the town, by unanimous consent, desired Mr. Eleazar Mather of Dorchester, "to be a minister to them, in a way of trial in dispensing his gifts." In 1661, the town voted to build a meeting-house forty-two feet square. May 7, 1662, Hampshire County was formed of the three towns of Springfield, Northampton and Hadley. When the church was first gathered at Northampton, June 18, 1661, it consisted of eight members, Rev. Eleazar Mather, Elder John Strong, William Clark, Thomas Root, Thom-



as Hanchet, David Wilton, Henry Cunliffe and Henry Woodward.

The first settlement south of the present limits of Northampton, was commenced in Nashawannuck, (now in Easthampton,) in 1665, by John Webb. It was continued by two of his sons, and by Robert Danks, who married his widow. The second settlement was commenced in about 1686 or 1687, by Samuel Bartlett, or permanently, a little later by his son Joseph, at a place which was called for a long time, "Bartlett's Mills," near the centre of Easthampton. The third settlement was formed about the year 1700, by five families, those of Samuel Janes, Benoni Jones, Moses Hutchinson, John Searl and Benjamin Janes, at Paskhomuck, at the western base of Mount Tom in Easthampton.*

The precise date when the first settlement was made, within the present limits of Southampton, cannot now be ascertained. Samuel and Eldad Pomeroy, who lived in what is now called Pomeroy's Meadow, petitioned the General Court, that met May, 1742, to have their families and farms remain with the first precinct. It would appear, that they had previously belonged to the old town, and not with those who had removed further south; they had helped build the meeting-house in the first precinct, and had not asked any thing in return, like those who lived over the Manhan river. They mention, that of late about thirty families had settled, and were about to settle, at the south-west corner of the town bounds; are now about to settle a minister, have actually begun their meeting-house, and have obtained a grant of the General Court for a tax of six pence per acre on all land in said precinct. The Pomerroys thought it hard, that they should pay this tax and the various expenses of the new precinct. They state that they had improved their lands

* See the Half Century Sermon of Rev. Payson Williston of Easthampton, 1839.

and P⁺ would have been lower, and P⁻ would have been higher.

It is also interesting to note that the effect of the magnetic field on the

rate of diffusion of the various species is not the same. For example, the

rate of diffusion of the positive ions is much more sensitive to the mag-

nitude of the magnetic field than the rate of diffusion of the negative ions.

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(meaning meadow lands) and paid taxes for them, forty or fifty years. This would seem to show, that the land at Pomeroy's Meadow was under cultivation as early as 1700. It cannot be ascertained, so far as I know, when the first building was erected, or in what year the Pomeroy's made a permanent settlement. The tradition is, that they built their first houses in 1722, or 1724. After the meeting-house in the south precinct was built, and a minister settled, they were cordially received into the new society, agreeably to their own request.

The proprietors of the second precinct were all, or nearly all, inhabitants of the old settlement. As some of them had a number of sons, their fathers offered them extensive farms if they would effect a permanent settlement upon them. But the hardships incident to such a removal were too great to be easily surmounted. A number of persons who made the attempt soon relinquished it. The date of the first meeting of the proprietors on record is March 21, 1730. This was an adjourned meeting from the 31st of January. At this meeting the question was put, "Whether the proprietors would divide the land beginning up the hill over Mauhan, upon the west side of the country road, and to extend beyond White-loofe brook, so far as our old bounds went, in such form and manner as to be suitable (together with the additional grant that now belongs to the town) to make a precinct or town; and the division to be made to and amongst the original or ancient proprietors, their heirs or assigns, or any that hold by purchase under the ancient or original proprietors, or their heirs." The committee appointed to effect a division of the land were Hon. John Stoddard, Ebenezer Pomeroy, Dea. John Clark, Hon. Joseph Hawley and Ensign Ebenezer Parsons. The lands were accordingly divided and assigned by lot to thirty individuals, on condition that they should make improvements and erect buildings upon them within a specified time. The first notice of the second precinct in the

the first 1000 words of each document were used to calculate the document's vector representation. This was done by summing the vectors of the top 1000 words in each document. The resulting vectors were then normalized. The normalized vectors were then used to calculate the cosine similarity between the query and each document. The documents were then ranked based on their similarity to the query. The top 10 documents were then selected and displayed to the user.

Northampton town records is Dec. 22, 1732, when the town chose Ensign John Baker and Moses Lyman a committee "to lay out a highway over the branch of Manhan river at or near Pomeroy's Meadow, or some other suitable and convenient place, so as to accommodate the new settlement."

It does not appear that any family commenced a permanent residence south of Pomeroy's Meadow, prior to 1732. It is probable, that single individuals resided on their lands for short intervals of time, for the purpose of preparing them to be permanently occupied. In 1732, Judah Hutchinson and Thomas Porter came to the precinct and erected houses. In May, 1733, fourteen settlers joined them. These were Dea. John Clark, Joseph Clark, Samuel Danks, Phineas King, Ebenezer Kingsley, Nathan Lyman, Elias Root, Stephen Root, Nathaniel Searl, Ezra Strong, Ichabod Strong, Dea. Waitstill Strong, John Wait and Moses Wright. During three or four of the succeeding years, fourteen additional settlers united with the little plantation. Their names were Jonathan Baseom, Samuel Burt, Reger Clap, Aaron Clark, Elisha Clark, Jonathan Clark, Ebenezer French, Eleazar Hannum, Elias Lyman, John Miller, Noah Pixley, Israel Sheldon, Noah Sheldon and Stephen Sheldon.*

The second Precinct was first named as such, on the Northampton Records, Sept. 14, 1739. There was a clause in the warrant, "to see whether the town would consent to setting off the new town, so called, by the bounds following, viz., beginning on the south side of Manhan river a little above Bartlett's house [Clapp's Mill], and so bounded eastwardly upon the country road, till it extends southwardly unto the dividing line between Northampton and Westfield, and then bounded southwardly upon the line between Northampton and Westfield, and then bounded westwardly upon land belonging to the province [Montgomery], and bounded north-

* See Appendix, Note A.

wardly upon the Long or West Division so called [Westhampton]; all which land and the inhabitants thereon, as before described, the town voted should be set off a distinct and separate precinct, that so by consent of the General Court, they might be under a capacity to carry on the worship of God among themselves."

The new settlement was incorporated into the second Precinct of Northampton, July 23, 1741. We here present the petition of the proprietors, and the action of the General Court thereon.

"To His Excellency, Jonathan Belcher, Esq., Capt. Gen. and Commander in Chief of His Majesty's Province of the Massachusetts Bay in New England, etc. The Honorable His Majesty's Council and House of Representatives in General Court assembled at Boston, July 8, 1741.

The Petition of us whose names are undersigned. That your Petitioners dwell on a certain Tract or Parcel of land in the Township of Northampton in the County of Hampshire, intended for a Precinct. The Centre of which is near about eight miles from Northampton Meeting house; and your Excellency and Honours by observing the votes of the Town and Proprietors herewith presented, [will perceive] that the Town have given their consent, that we should be a distinct Precinct; and the Proprietors, [have consented] that a Tax of six pence per acre should be laid on the whole of their Tract (being about fourteen thousand acres) in the Proprietary besides what belongs to the Town;—the whole, both Town and Proprietary, bounded South by Westfield bounds, East by the Country Road,—North by Proprietors' lots in the long division, so called,—West by Country land,—to enable us to defray some necessary public charges, that may arise among us.—and as we apprehend nothing stands in our way.—We therefore most humbly move that your Excellency and Honours would be pleased

the first time, the author has been able to find the original source of the legend of the "Wise Men" and the "Three Kings".

The legend of the three wise men is a very old one. It is found in the apocryphal gospels of the Infancy of Jesus Christ, and in the apocryphal gospels of the Infancy of John the Baptist.

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to set us off to be a Precinct with usual privileges, and order the aforesaid Tax to be raised, that we may be enabled to build a meeting house, settle a minister and have the worship of God among ourselves, and your petitioners, as in duty bound, shall ever pray, etc.

SAMUEL DANKS	THOMAS PORTER
ROGER CLAP	SELAH CLARK
EBEN. POMEROY	AARON ROOT
STEPHEN SHELDON	ELIAS LYMAN
SAMUEL BURT	NOAH SHELDON
JOSEPH KING	ICHABOD STRONG
JOHN WAIT	NATH'L SEARL, Jun.
EBEN. KINGSLEY	JONA. MILLER
NATH'L SEARL	JOHN MILLER
EZRA STRONG	CHARLES PHELPS
WAITSTILL STRONG	EBEN'R FRENCH
JONA. BASCOM	JONA. CLARK
JUDAH HUTCHINSON	ELISHA CLARK
STEPHEN ROOT	PHINEAS KING
NATHAN LYMAN	JOHN CLARK
MOSES WRIGHT	ELEAZAR HANNUM
NOAH PIXLEY	ISRAEL SHELDON
	AARON CLARK.

In the House of Representatives July 17, 1741. Read and in answer to this Petition, ordered, that the following part of the said Town of Northampton be and hereby is set off a separate and distinct Precinct by the bounds hereafter mentioned, viz. Bounded on the South by Westfield bounds,—East by the Country Road,—North by Proprietors' lots in the long division, so called,—West by Country land,—together with the inhabitants thereon, and are hereby vested with the powers and privileges which other Precincts within this Province do, or by Law ought to enjoy.—Also voted, that there

be a Tax of three pence* per acre per annum, for the two succeeding years, upon the land of the Proprietors (being about fourteen thousand acres) to enable the said inhabitants to build a meeting-house and settle a minister.

Sent up for concurrence,

J. HOBSON, *Speaker.*

In Council July 18, 1741—Read and Concurred,

J. WILLARD, *Sec'y.*

July 23, Consented to,

J. BELCHER.”

The first meeting of the freeholders of the Precinct, after its incorporation, was holden at the house of Phineas King, September 21, 1741. The following officers were chosen. Ebenezer Kingsley, moderator; Phineas King, clerk; Waitstill Strong, Ebenezer French and Aaron Clark, assessors; Stephen Sheldon, collector. Samuel and Eldad Pomeroy were included in the second precinct, as their buildings, and most of their lands were south of the Long Division. Nathaniel Searl, John Wait and Phineas King were appointed a committee to set up meetings. John Clark, Ebenezer Kingsley and Phineas King were chosen a committee “to seek out some suitable person to preach the gospel to us.”

In 1743, the number of rateable polls in the town was thirty-six, Nathaniel Searl, Ezra Strong and John Wait having two each; all the others but one each. The valuation of the whole settlement in that year was £750 7s., in the currency of the time. The estate, which was rated highest, was that of Nathaniel Searl. The next in value were those of Ebenezer Corse, Ebenezer Kingsley, Ichabod Strong, Ezra Strong, Moses Wright and Noah and Stephen Sheldon.

In 1750, eighteen years after the settlement of the town,

* Three pence per acre for two years makes the six pence requested in the petition.

the number of polls, including the inhabitants of Pomeroy's Meadow, was sixty two; and the valuation was stated at £1205 2s. 9d.

The second vote on the Northampton records, relating to Southampton, is the following, which was passed Dec. 25, 1733. "The town voted to repay £5 to those persons who advanced the same in recompense for divers ministers who preached at the new settlement over Manhan river." It thus appears, that provision was made for the preaching of the gospel in the very beginning of the settlement, before many of the settlers were provided with houses, and when there was hardly a bridge or road completed. Among the preachers who supplied the inhabitants in 1737, and during one or two of the following years, were Mr. David Parsons, afterwards settled in Amherst, and Mr. John Woodbridge of Suffield, who was ordained over the church in South Hadley in 1742. Ministers were then paid at the rate of 40s. a Sabbath or £104 a year. In 1737, Northampton voted, that a part of the tax levied on the inhabitants of the new precinct, should be applied towards the building of a meeting-house among them. This house seems not to have been completed for a number of years.* The town records contain many votes in relation to it. It should seem that a considerable part of the expense was paid in labor by many of the inhabitants. In January, 1753, it was voted, at a meeting of the second precinct, that "they would give Asahel Judd, seventy pounds old tenor, for the work he has done towards the meeting-house, a finishing of the pews and galleries." At the same meeting it was voted that "Samuel Burt, Jonathan Clark and Stephen Sheldon should be a committee to dignify the seats and pews." It seems that "dignity" was in the compound ratio of age and property. Afterwards, one year in age was voted to be

* When the meetings were first held on the Sabbath, the people sat on the sills of the house.

unconscious determinants and behavior using the method of free association. In 1925, Freud and his colleagues published a paper entitled "The unconscious and its relation to the ego," in which they proposed that the unconscious mind contains thoughts and feelings that are not available to the conscious mind. They suggested that these unconscious thoughts and feelings can influence our behavior and thoughts even if we are not aware of them. This concept has been widely accepted and is now a fundamental part of psychological theory and practice. However, the concept of the unconscious has also been controversial, with some critics suggesting that it is a theoretical construct that lacks empirical support. In this paper, we will review the evidence for the existence of the unconscious mind and discuss its implications for psychology and psychiatry.

equal to £10 in estate. At a subsequent meeting, the seaters were ordered "to put men and their wives together throughout the whole of the pews;" and "that the seaters should have liberty to act discretionarily respecting the new comers." On other occasions, the town gave more despotic orders, and ordered that such and such persons should sit in this or the other pew, probably according to their real or supposed dignity.

It has been the common report, that the Rev. Mr. Judd first came to this town, in special answer to the prayer of the people, who were assembled in order to observe a day of solemn prayer and fasting for this object. From a brief MS. Journal kept by Mr. Judd, we learn that there was nothing particularly remarkable in the circumstances attending his arrival. On the 28th of February, 1743, he wrote as follows: "Yesterday I preached my last sermon at Suffield from 2 Cor. 5: 20. 'Now then we are ambassadors for Christ,' etc. and to day set out for New Hampton, to preach with them awhile. Got to Westfield, lodged at cousin Joseph Root's. On the next day, came with Mr. Edwards [of Northampton] from Westfield to New Hampton. Came to Searl's to dine; a fast kept; preached in the P. M., from Mat. 9: 17. I am not very well. In the evening agreed with the Committee to preach three months for £2 10s. a Sabbath, my keeping and a horse. On the next day, not very well, but some better. On the Sabbath, preached A. M. and P. M. from Isa. 59: 2. Some in the assembly very much affected. Phineas King and Eleazar Hannum came to visit me in the evening."

After Mr. Judd had preached several Sabbaths, the church gave him an unanimous call, with a single dissentient,* to become their pastor. This call was accepted. The ordaining council met on the 8th day of June, 1743, at the house

* Understood to have been Ebenezer Corse, who afterwards became one of Mr. Judd's decided supporters.

of general importance. It is considered that the present study has provided some new information on the relationship between the physical environment and the incidence of breast cancer. The results suggest that the risk of developing breast cancer is associated with the degree of urbanization and the level of education. The results also suggest that the risk of developing breast cancer is associated with the degree of urbanization and the level of education.

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of Nathaniel Searl. It consisted of Messrs. Edwards of Northampton, Hopkins of West Springfield, Parsons of Amherst, Woodbridge of South Hadley, and Ballentine of Westfield, with a messenger or delegate from each of the churches. After a sermon preached by Mr. Edwards, a church was organized, and a confession of faith and a covenant were adopted. Of the thirty-two males, who were original members of the church, twenty-eight were the first settlers of the town. The other four were Mr. Judd, Nathaniel Searl, jr., John Wait, jr., and Nathaniel Phelps. Soon after, thirty-one other persons, mostly the wives of the original members, were connected with the church; so that the sixty-three members comprised almost every adult in the town. The church having been organized, the council proceeded to ordain Mr. Judd. Mr. Hopkins gave a solemn charge to the pastor elect.

For settlement, Mr. Judd had 200 acres of land, 100 pounds, old tenor, in money, and 125 pounds in work; for salary, 130 pounds in money, the first three years; and then an increase of five pounds a year, until the salary amounted to 170 pounds per annum.

During the year, in which Mr. Judd was settled, the country was involved in the horrors of an Indian war. A species of fortification, or palisade of stakes, was built around Mr. Judd's house; also a watch-tower or mount at the west end of the house, communicating with it by a window. The inhabitants removed thither, for a short time, in the height of the alarm. Some of those who went into the fields, to perform their agricultural labor, took their place as sentinels in order to prevent surprise. When they walked in the roads or woods, in search of cattle, or for any other purposes, every man carried his weapons with him. The people of the neighboring towns sometimes marched hither on an alarm, and scoured the woods. The families gradually removed from the fort [or forts, for Jonathan Bascom's house seems also to have been fortified] to dwellings in the vicinity.

In the year 1745, Cape Breton was reduced by the New England forces under Gen. Pepperell. Several men joined that expedition from Northampton. Among these was Dea. Samuel Edwards senior, who had not then removed to Southampton. Elias Lyman appears to have been the only soldier who went from this place. No Indians were seen in the town during that year.

Early in the spring of 1746, an expedition was proposed against the French and Indians in Canada, and several of the inhabitants of this town enlisted. The project was, however, abandoned. On the 25th of August, 1746, the houses of Aaron and Elisha Clark, which had been deserted by the families, were plundered by the Indians; beds were torn in pieces; clothing and provisions were seized, and other violence was committed. The Indians, supposing themselves discovered, fled to Pomeroy's Mountain, and on the west side of it, killed six horned cattle and one horse, and wounded others.

About a fortnight afterwards, or near the 10th of September, the Indians placed an ambush between the houses of Ezra Strong and John Wait, near the bars leading to a field where cows were pastured. The Indians drove the cows to the back part of the pasture, in order that the individual, who should be sent to drive them home, at night, might fall into the ambush. But the cows, as is usual towards night, gradually approached the bars. The Indians then sent one of their number to drive them to a distant part of the enclosure, and keep them there. Samuel Danks, who went to drive the cows home, providentially, did not pass through the bars, as was expected, but took a nearer course. When he came in sight of the cows, he perceived them to be very restless. He then stopped a moment, and discovered the Indian, trying to prevent them from going towards the bars. Danks instantly ran and gave the alarm. The Indians fled, and were seen no more, during the year.

The inhabitants of the town were now called to suffer from another cause. The harvest of English grain was light. There was, however, a strong expectation of a good crop of corn. But this hope was extinguished ; for on the 12th of August, a severe frost killed almost the entire crop in this and other towns. Much suffering was consequently experienced in the following winter.

On the 27th of August, 1747, about 5 o'clock, P. M., Elisha Clark was killed by the Indians, as he was threshing grain in his barn. His body was pierced by seven bullets. When found, it was covered with straw. Until this time, the Indians had not been heard of in the vicinity during the year. This sorrowful event surprised the inhabitants in all directions. Soldiers from the adjoining towns assembled for the defence of the place, and for the pursuit of the Indians. The foe had, however, fled, destroying, as they went, several head of horned cattle. They encamped, on the night after they killed Mr. Clark, near the spot where now stands the house of the late Mr. Noah Strong of Westhampton. Sixteen poles, which they set up there, were supposed to indicate the number of the party.

On the 9th of May, 1748, about noon, Noah Pixley was returning from a pasture whither he had driven his cows, and had reached a spot a little south of the high-way, a short distance beyond the house of Zophar Searl, when he was shot by a party of Indians. First, one gun was heard by the people in the centre of the town ; then three guns were discharged in the manner of an alarm ; which were followed by three or four others in quick succession. Still, Pixley was wounded only in the arm. He then ran five or six rods, when the Indians overtook him, tomahawked and scalped him. In their haste to flee, they cut off a part of his skull. The inhabitants immediately rallied and pursued the Indians, who fled up a path leading to Samuel Burt's resi-

the educational system and its institutions will be able to meet the challenges of the future. The educational system must be able to provide the skills and knowledge required for the future, and it must be able to provide the opportunities for personal growth and development that are essential for a successful life.

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dence. At his house, they stopped a short time; but as the family had left it, they did but trifling injury.

The people were now in the utmost consternation. Every heart beat with terror. There was no safety by night or by day, in the field, in the road or the house. They immediately withdrew from their homes and forts, and left the settlement desolate. Most of them retired to Northampton. Mr. Judd and his family went to the relations of Mrs. Judd in Suffield. On the 19th of July following, seven families returned, and kept garrison the remainder of the summer. In the autumn, most of the inhabitants returned. Mr. Judd and his family came back in the following winter.

The year 1748 was preëminently a year of affliction. There has been no year since the town was settled, so marked by Divine judgments. There were war, famine and pestilence. Ezra Strong, Noah Sheldon and Moses Wright, original settlers, died. They seem to have been valuable men, and their loss was deeply mourned. Much suffering was occasioned by the failure of the crops. No one was willing to labor on a farm, unless he was surrounded by guards. On account of the absence of the husbandmen from the 19th of May to the 19th of July, the winter grain was mostly destroyed by the cattle which were left behind, and by those which strayed from other towns. The Indian corn was alike exposed to depredation, and was left without culture until midsummer. Their fathers' God, however, did not desert them. They made out to struggle through the following winter, doubtless receiving aid from their friends and brothers in the old settlement.* A simple fact shows, impressively, the losses of this unhappy year. The valuation of the town in 1743, was \$30 pounds; and there were forty-five rateable polls. Yet in 1748, five years later, the

* It is said, that bundles of hay were brought from Northampton on the backs of horses.

the government's position was announced by the Minister of Finance, Mr. John Gutfreund.

The government has decided to proceed with the privatization of the telephone company, and the decision has been taken to sell the shares of the state-owned telephone company, Telecom Italia, to foreign investors.

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valuation was but 421 pounds; the number of polls was thirty-four. The following year, 1749, was remarkable for a drought, such as has been rarely experienced in New England. There was no rain, except one small shower, from March until wheat-harvest. Aged men, eighty years of age, who were living in 1820, well remembered that season. The grass was burnt up with excessive heat, and for weeks, the fields looked like the Arabian desert, where hardly a green thing was to be seen. At the time of mowing, not a handful of grass could be collected on the best lands. But after the rains came, the grass sprung up thick and rank, and grew most luxuriantly. It was cut in September in fine condition. An excellent crop of Indian corn was also gathered.*

In 1749, a general peace took place between France and England, which was followed by happy effects in these distant settlements. The fears of the people were allayed, and the Indians gave them no more trouble for four or five years. They pursued their avocations without interruption. In an important sense, they began the plantation anew. In some instances, ten or twelve houses were built in a single year. New families joined them. They had tasted of the bitterness of affliction together, and now they rejoiced in the common prosperity.

Next to the regular preaching of the gospel, our fathers were anxious to secure the blessings of the common school. In 1748, we find the first notice relating to the subject in the Northampton records, although a school had, doubtless, been in existence, in some form, earlier. The town then voted to have schools in "distant parts of the town, to in-

* The drought was attended in many places with devouring insects. Many brooks and springs were dried up. Some of the people of New England were obliged to send to Pennsylvania, others to England, for hay. The drought of the present year, 1841, is accompanied with swarms of insects.

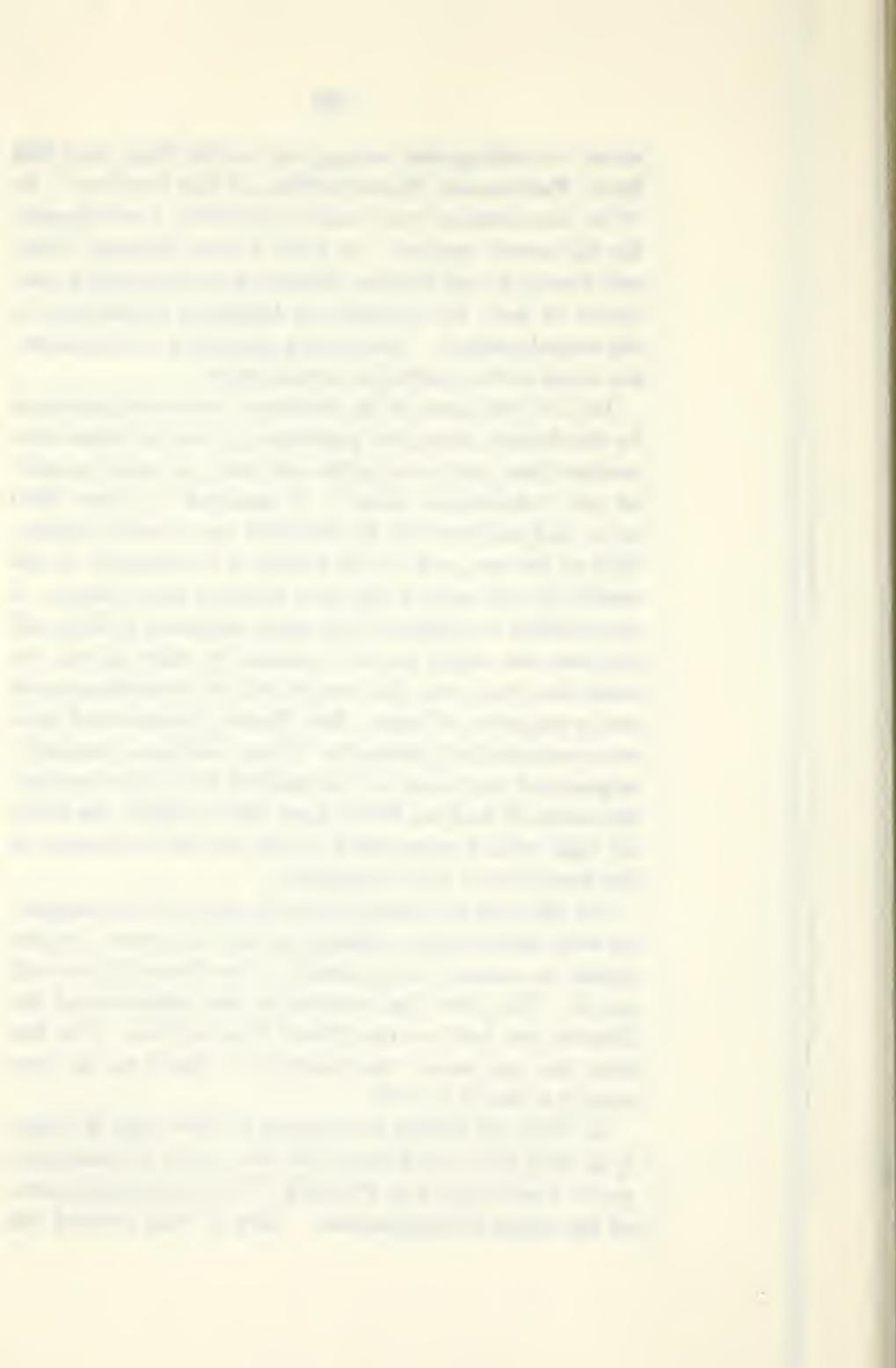
the following year, and the author's name was omitted from the title page. The book was published in 1903 by the University of Michigan Press, and it is now available in a new edition from the University of Michigan Press. The book is a collection of essays on various topics, including the history of the United States, the Civil War, and the Reconstruction era. The author, John C. Calhoun, was a prominent political figure in the early 19th century, and his work has been influential in the study of American history. The book is a valuable resource for anyone interested in the history of the United States.

struct in reading and writing, viz. on the Plain, over Mill River, Paskhomuck, Bartlett's Mills and New Precinct." In 1650, the selectmen were ordered to provide a schoolmaster for the second precinct. In 1751, Eleazar Hannum, Waitstill Strong, jr. and Stephen Sheldon were appointed a committee to have the oversight of building a school-house in the second precinct. Many votes, pertaining to this matter, are found in the records, for several years.

In 1749, the limits of the settlement were much increased by the division among the proprietors, (a part of whom were resident here and a part in the old town), of what was called the "Additional Grant." It consisted of about 3000 acres, and was bounded by Westfield on the south, Springfield on the east, and the old bounds of Northampton on the north; on the west, it run to a point, or near a point. It was divided as follows: Polls were estimated at £10, and this sum was added to the valuation by which the tax was made that year; and this was the rule of determining each man's proportion of land. Rev. Messrs. Edwards and Judd were estimated at £100 each. There had been, previously, sequestered for the use of the ministry in the new precinct, 500 acres of land on White Loaf hill, so called; for which all right to land, sequestered for the use of the ministry in the first precinct, was relinquished.

On the 2nd of March 1752, the town of Northampton, by vote, declared their willingness, that the second precinct should be created into a district, if the General Court shall see fit. The first legal meeting of the inhabitants of the District was held on the 19th of March, 1753. The first time that the name "Southampton" is found on the town records is March 5, 1753.

In 1754, the Indians began again to show signs of hostility in some places on Connecticut river above Northampton, and in Pontoosuck, now Pittsfield. This news greatly alarmed the people of Southampton. They at once repaired the



fortification around Mr. Judd's house, rebuilt the mount, and set up palisades. But no hostile Indians appeared during the year, or at any subsequent time; though the inhabitants were not without apprehension for several years. The last French war commenced in 1755. An army was raised in New England in order to seize Crown Point. Ten men marched from this town, two of whom, Eliakim Wright and Ebenezer Kingsley, jr. were slain in battle. The eight survivors returned at the close of the campaign. In 1756, a number of soldiers were, a short time, in the service. Elisha Bascom remained through the season.

In 1757, Fort William Henry was given up to the French and Indians by capitulation. The garrison and soldiers, consisting of two or three thousand men, were promised security in life and property, with permission to return to their homes, on condition that they would not serve in the war during that year. But in shameful violation of the treaty, they were abandoned to the tender mercies of the Indians. Some were hurried off into captivity; others were butchered on the spot; while all greatly suffered. Two young men, natives of Southampton, Nathaniel Loomis and Joel Clap, were stripped and plundered, and escaped only with life, after a hot pursuit, and passing through the woods fourteen miles.

In 1758, the war, in which a number of soldiers from this town were engaged, was carried on at Ticonderoga and its vicinity. In 1759, to the unspeakable joy of the English colonies, Quebec was taken by Wolfe, and Canada was conquered. This laid the foundation for a general peace.*

These bright prospects, however, were soon to be interrupted. An enemy, *other* than the French and Indians, began to assail the rights of her children in this western wilderness. Those, by whose sides the men of Massachusetts Bay had fought and bled at Louisburg and Crown Point as friends

* See Note B.

and fellow-soldiers, were now preparing to shed fraternal blood. In resisting the encroachments of Great Britain, no part of the land was more prompt than the county of Hampshire. It could not be well otherwise, when such spirits were here as Seth Pomeroy, Joseph Hawley and Caleb Strong. The people of this town were not at all behind their neighbors. They were ready to contribute and to suffer at any moment. The young men marched to the scenes of conflict ; while the elders, the anxious mothers and sisters were offering intercession to Him, whose hand alone could turn aside the unerring rifle ; or stay the pestilence that delighteth especially to walk in the camp of the soldier. The old people have told us, that, at some periods during the war, hardly a young man was present in the religious assembly. The various burdens, incident to these times, were shared by all with affecting unanimity. Those who could not fight, could load a wagon with provisions, or drive it to the encampment of their brothers and fellow-townsmen. Such as were too infirm to bear a musket themselves, gladly joined together, and gathered the harvest of those who were hemming the British in at Boston, or who, with Colonel Brooks, were storming the redoubt at Saratoga.

The first notice, in relation to the revolutionary times, which we find on the town records, is in a communication to the town, from Rev. Mr. Judd, in 1768, in which he says, "that if such a day of distress and difficulty should come [referring to the operation of the Stamp Act], I will join with a committee of yours, and they and I will reduce the salary as low as it can be reasonably thought proper." In October, a meeting of the town was held, to see what measures the inhabitants shall think proper to adopt in this critical day. Samuel Burt and Aaron Clark were chosen delegates to meet a convention which was held soon after at Northampton. Dea. Elias Lyman was chosen a delegate to the provincial congress, which met at Concord, on the 11th of October. A committee of correspondence for the District of

Southampton was appointed, consisting of Jonathan Judd, jr. Samuel Burt, Elias Lyman, Aaron Clark, Jonathan Clark, Timothy Clark, Samuel Pomeroy, Samuel Clap and Israel Sheldon. At another meeting, on the 12th of December, a committee of nine were elected "to see what they can get for the poor of Boston." It was also voted "to raise three pounds, lawful money, for some person to instruct the minutemen in learning the military art." In 1775, Elias Lyman was again sent to the provincial Congress, which met at Cambridge. It was resolved to give the minute-men nine pence a time for six half days, in learning military exercises. Stephen Sheldon, Timothy Clark and John Lyman were appointed a committee "to inspect and see that there are no goods brought into the town, since the first day of December last, and sold contrary to the direction of the Continental and Provincial Congresses; and to see that no trader takes any advantage in selling the goods contrary to the advice of the Congresses." Nine days after the battle of Lexington, it was voted to do something to support our friends and brethren that have gone into the army. "Voted to pay for two thirds of the provision that is provided for Capt. Lemuel Pomeroy's company." A committee of nine was chosen to collect the provisions and to despatch it by a team. The last warrant for a town meeting which was issued in "his Majesty's name," was on the 24th of October, 1775. On the 10th of October, 1776, it was voted as the sense of the town, that the House of Representatives, together with the Council should form a Constitution and make it public agreeably to the resolves of the Court.

In 1777, the town voted to give to each soldier, that should enlist into the continental service, for three years, or during the war, such a sum as a committee should order. A committee was also chosen, to make out an average of what each man had done in the war; the heirs of the men that died in the service to have as much credit as those who

returned home; and those who came home on account of sickness, before the expiration of their time, to have an equal sum with those who remained through the period of enlistment. For several years subsequently, a large part of the business transacted at the town meetings related to the great struggle which was pending;—such as raising bounties for enlistment of men; providing for soldiers' families during their absence; equalizing the burdens which pressed heavily on all; and, with a noble spirit of resolution and confidence, bearing up under all discouragements. To add to their other embarrassments, the currency was in a state of most lamentable derangement. For example, in 1781, the town voted "to raise £200 in silver or gold, and £4000 in continental money towards raising our quota of soldiers."

On the first election of governor, after the adoption of the State Constitution, this town gave forty-one votes for John Hancock, and six for James Bowdoin.

Among the miscellaneous resolutions, which were adopted by the town, in the first fifty years of its existence, three or four may be worth quoting on this occasion, as showing the usages of those days, and the change which time has effected. In 1775, Capt. Judd, Ensign King and Elijah Clap were appointed a committee "to treat with some likely man to come and settle with us as a doctor, and to report to the town at the fall meeting." In the following spring, the same committee were directed to "inform Mr. Sylvester Woodbridge of South Hadley, that the town of Southampton would be glad, that he would come and settle with them as doctor."* At an earlier period, the town were equally solicitous to procure a blacksmith. A most respectable committee were appointed to superintend the erection of a shop "at the corner near Nathan Lyman's," and to effect terms with the individual who was to occupy it.

In 1790, it was voted, that "liberty be given to people to

* See Note C.

go into the school-house Sabbath day noon, they providing their own wood ; and that Moses Bartlett, Moses Searl, Selah Clark, jr., Aaron Searl and Supply Clark be a committee to see that good orders were kept at the school-house on the Sabbath days."

The following vote will show that the day-star of temperance had not dawned in 1789, when the selectmen were ordered to "credit each man that enlisted last year to go to Worcester, one quart of West India rum."

Towards the close of the century, Mr. Judd's age and infirmities compelled him to withdraw, in a great measure, from the active duties of his profession. He died on the 28th of July, 1803, after a ministry of sixty years, and in the 84th year of his age. He was a great great grandson of Dea. Thomas Judd, who came from England in 1633.* He was the son of William Judd, and was born at Waterbury, Ct., Oct. 4, 1719. He graduated at Yale College in 1741, in a class highly distinguished, and among whose members were Gov. William Livingston of New Jersey, Jabez Huntington, Esq., and the Rev. Drs. Samuel Hopkins, Samuel Buel, Richard Mansfield and Noah Welles. In November of the same year in which he was ordained, he was married to Miss Silence Sheldon, daughter of Capt. Thomas Sheldon of Suffield, but previously of Northampton. They had seven children, four sons and three daughters, all of whom have deceased.† Mrs. Judd died Oct. 25, 1783. Mr. Judd was again married, in 1790, to Mrs. Ruth Bidwell, widow of Rev. Adonijah Bidwell of Tyringham. She died in Dec. 1815, in her 86th year. Both the wives of Mr. Judd are spoken of as very estimable women.

Mr. Judd was regarded by his people, throughout his long ministry, with the profoundest veneration. This was in part owing, undoubtedly, to the general usages of society, which demanded that the utmost respect should be paid to

* See Note D.

† See Note E.

and the new and less powerful central banks are seen as a way to combat inflation. However, there are also concerns about the potential for a loss of autonomy for the central bank.

The third reason for the shift towards a more market-oriented approach is the desire to increase efficiency and reduce costs. This has been particularly evident in the banking sector, where there has been a move away from state-owned banks towards private sector institutions. This has been driven by a desire to improve the quality of banking services and to reduce the cost of providing them.

The fourth reason for the shift towards a more market-oriented approach is the desire to increase competition. This has been particularly evident in the telecommunications and energy sectors, where there has been a move away from state-owned monopolies towards more competitive markets. This has been driven by a desire to encourage innovation and to provide better value for money for consumers.

The fifth reason for the shift towards a more market-oriented approach is the desire to increase the role of the private sector in the economy. This has been particularly evident in the agriculture and manufacturing sectors, where there has been a move away from state-owned enterprises towards private sector firms. This has been driven by a desire to encourage investment and to promote economic growth.

The sixth reason for the shift towards a more market-oriented approach is the desire to increase the role of the international market. This has been particularly evident in the trade and investment sectors, where there has been a move away from state-owned enterprises towards private sector firms. This has been driven by a desire to encourage investment and to promote economic growth.

The seventh reason for the shift towards a more market-oriented approach is the desire to increase the role of the private sector in the economy. This has been particularly evident in the agriculture and manufacturing sectors, where there has been a move away from state-owned enterprises towards private sector firms. This has been driven by a desire to encourage investment and to promote economic growth.

all clergymen. In his case, however, this reverence was fitly rendered. His form was venerable, and his mode of dress imposing. He preserved, especially in the pulpit and on public occasions, the utmost propriety of manners, never degrading his sacred profession by any thing unseemly. By his appearance in the pulpit, it might have been inferred, perhaps, that he was uncommonly precise and unyielding. But he was less so than Mr. Edwards of Northampton, or Dr. Hopkins of Hadley. In private intercourse, and as a pastor, he was affable and communicative, sometimes indulging in those innocent pleasantries, which were then so common. He appears to have possessed those qualities of character, which inspired strong affection towards himself. His talents were not brilliant, but they were highly respectable. I have seen three sermons from his pen. The one which was preached in 1758, "to a number of soldiers on the eve of marching against the enemy," and which was afterwards published, is a very good sermon, both in style and sentiment. It is not, however, I have been assured, superior to many others which he delivered. Such a discourse would have attentive hearers at any time. The course of thought is natural; and there is much plainness and point in the application. We may mention as peculiarities, not perhaps of Mr. Judd altogether, but of the times, that, he generally closed his sermons with the sentence, "This much may suffice." His quotations from the Scriptures were not copied into his sermons, but were found, and read in the pulpit, as occasion demanded. Mr. Judd was a very wise counsellor in difficult circumstances. In theology, he coincided with the New England ministers, generally, of his day. On the points in dispute between Mr. Edwards of Northampton and his opponents, pertaining to the admission of members to the church, or the Half-way Covenant, so called. Mr. Judd differed from Mr. Edwards, and both believed and practised in accordance with the views defended by Mr. Stoddard. He was a mem-

ber of the council that dismissed Mr. Edwards, and voted with the majority. Still, he possessed, by no means, the spirit of a partisan. He was uniformly mild and conciliating in the statement of his opinions. It is said, that the father of the late Mr. Daniel Kingsley, and one or two others, who removed from Northampton, and who strongly sympathized with President Edwards, were, notwithstanding, the attentive hearers and cordial friends of Mr. Judd.

From the imperfect records, which we possess, of Mr. Judd's labors, he appears to have been a successful minister. The church increased in numbers from time to time, and it was favored with the special influences of the Holy Spirit. About the year 1761, or 1762, there was a happy revival of religion. Between May and December, 1762, more than thirty persons were added to the church. The same Divine influence was experienced in 1766, and 1770. In the year 1785, an uncommon attention was given to religious subjects. Twenty-four persons united with the church. In the year 1797, the grace of the Holy Spirit in the conversion of men was once more witnessed, just before the time-worn and venerable shepherd of the flock was called to his eternal rest. During the year, twenty-two individuals became communicants.

The whole number that joined the church, during the active ministry of Mr. Judd, was 442. Some of them had been previously members of other churches. Nearly all of the sixty-three original members, were dismissed from the church in Northampton. The number of baptisms during Mr. Judd's ministry was 1034. The number of deaths, from the settlement of the town to the close of Mr. Judd's ministry, has been estimated at 440. The number of births, in the same period, was about 1550. The first birth in the town was a child of Joshua Clark. The first individual who died was Simeon Wait, aged 19 years. This was in 1738. His death was occasioned by drinking cold water. His remains

were the first which were interred in the present central burying-ground.

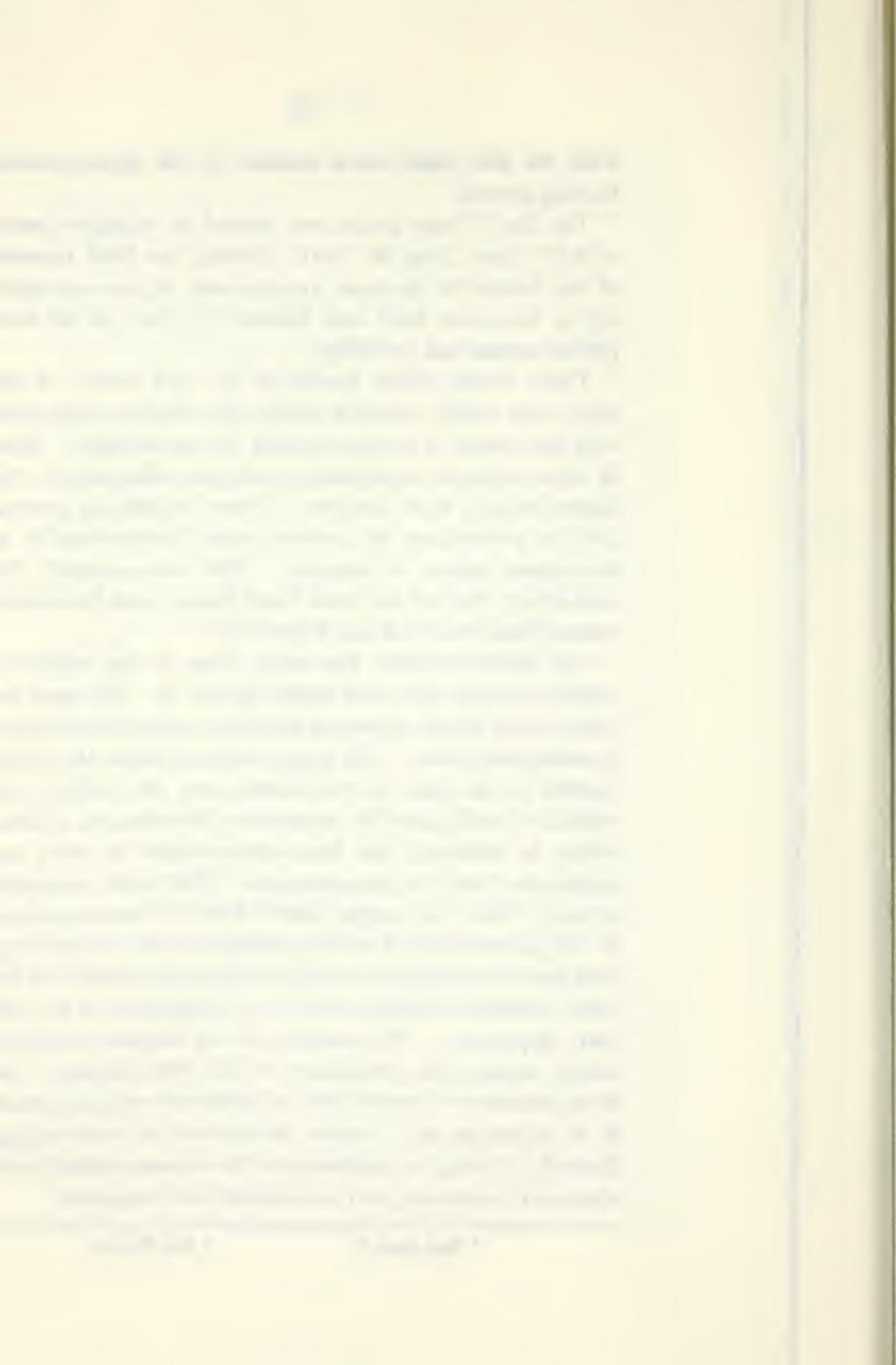
The Rev. Vinson Gould was settled as colleague pastor with Mr. Judd, Aug. 26, 1801. During the brief remnant of Mr. Judd's life, the aged veteran, and he, who was girding on his armor, lived and labored on terms of the most perfect esteem and cordiality.

Those events, which pertain to the civil history of the town, and which occurred during Mr. Gould's connection with the church, it is not necessary for me to detail. Such of them, as might be important enough for rehearsal, are well known to many who hear me. It may be said, in general, that the proceedings of the town, were characterized by an uncommon degree of harmony. This was especially the case during the last war with Great Britain, and the stirring events which preceded and followed it.*

The attention which was early given to the subject of common schools has been before alluded to. The same interest in this vitally important institution has been exhibited in subsequent years. The happy influence which Mr. Gould exerted in his visits to the schools, and the facility with which he could adapt his remarks to the capacities of those whom he addressed, has been acknowledged by every one acquainted with the circumstances. The select, voluntary schools, which were taught, almost from the commencement of the present century to the establishment of the academy, with some interruptions, have furnished opportunities for the more complete education which was commenced in the primary department. The erection of the Sheldon Academy, mainly through the munificence of Mr. Silas Sheldon,† has been productive of results, thus far sufficiently valuable, greatly to outweigh the expenses incident to the undertaking. Instead of being an hindrance to the common school, such a seminary is in every way, an auxiliary and supporter.

* See Note F.

† See Note G.



In these schools, the individuals, now numbering almost half a hundred, began the course which they prosecuted at college, and finished with the professional teacher or institution; and most of whom are now alive, and actively engaged in the responsible duties of their different vocations.* The county of Hampshire has furnished more students for college, with possibly a single exception, than any other county in the United States. The town of Southampton, it may be said, without any undue exultation, is in this respect at the head of the county. In that which is paramount to all things merely political or social, it is the banner town, of the banner county, of the banner State. Of these forty-six individuals, thirty-seven are now living. Thirty-two are, or have been, ministers of the gospel. Those who are pastors, (I may say it without offence, not being one of them), are laboring, or have labored, with distinguished zeal and success, in the most honorable function committed to man. This town, and this church of Christ, have thus been the means of proclaiming the messages of life to thousands, and of guiding multitudes to mansions of rest. This is an honor which might well be coveted by any town or church in the country, however flourishing in wealth or numbers.

It may, possibly, be objected by some persons, that there has been an excess of a good thing. Too many have received a public education. The learned professions are already crowded. By withdrawing young men from agricultural and other manual labor, they have been unfitted to resume it when necessary; or they have cherished prejudices against the working classes in society. Even the aged parents, who have toiled early and late, in order to support their son in college have not received from him always that consideration to which they were entitled.

But such incapacity, or waywardness, is not the effect of a *liberal* education, but of the want of it. One, who has been

* See Note H.

and the other two were in the same condition. The first was a small
yellowish-green bird, about 10 cm. long, with a short, slightly
upward-curving bill, and a short, dark, pointed tail. It had a
dark brown patch on each wing, and a dark brown patch on
each side of the body, just above the vent. The rest of the
body was yellowish-green, with a few dark brown spots on the
breast. The second was a larger bird, about 15 cm. long, with
a longer, more slender bill, and a longer, more deeply forked tail.
It had a dark brown patch on each wing, and a dark brown patch
on each side of the body, just above the vent. The rest of the
body was yellowish-green, with a few dark brown spots on the
breast. The third was a small bird, about 8 cm. long, with a
short, slightly upward-curving bill, and a short, dark, pointed tail.
It had a dark brown patch on each wing, and a dark brown patch on
each side of the body, just above the vent. The rest of the
body was yellowish-green, with a few dark brown spots on the
breast.

properly taught, looks with contempt on no class of his fellow creatures. True learning will make him considerate, fair-minded and charitable. Airs of self-importance, the contemptuous look, pride in any of its forms, are as abhorrent to the genuine scholar, as they are detestable in their own nature. Knowledge does not alienate from hard manual toil. It rather fits one for it, and predisposes to it. We wish every farmer in the country could enjoy the benefits of a liberal education. There is no necessary discrepancy between a man who works with his head, and him who works with his hands. It is for the general good, indeed, that the professions should be kept distinct. A minister has his work, and a mechanic has his. But there need be no hostility between them. We know a body of most skilful mechanics, who are accustomed to sharpen their minds by reasoning on theological doctrines. Every advance in knowledge, which the tiller of the soil makes, adds happiness to himself and dignity to his pursuit. It is time that the wretched nonsense about the hostility of different classes was done with. They are all working classes—all producing classes.

Mr. Gould was dismissed from his pastoral relation with this church, on the 5th of January, 1832, after a ministry of thirty-one years. The present pastor, Rev. Morris E. White, was ordained on the 20th of June, 1832. Mr. Gould was born in Sharon, Connecticut, August 1st, 1771. He was the eldest son of a numerous family. His parents were highly respected, and eminently pious. In June, 1795, he joined the Sophomore class in Williams College. During his connection with that Seminary, the serious impressions, which he had for some time cherished, ripened into personal piety. He graduated in 1797. Among the members of his class, which was the third which left that institution, was the Hon. Elijah H. Mills, afterwards a senator in Congress. Having superintended an academy in Sharon, thirteen months, he began the study of divinity with the Rev. Dr. Backus of Som-

should be considered, including visual perception, memory, and language, and how they interact with each other. In addition, the study of cognitive development should include the study of the development of the child's ability to think logically and abstractly, as well as the development of problem-solving skills. The study of cognitive development should also include the study of the development of the child's ability to learn new concepts and ideas, as well as the development of the child's ability to apply those concepts and ideas to real-world situations. The study of cognitive development should also include the study of the development of the child's ability to reason and to make decisions based on that reasoning. The study of cognitive development should also include the study of the development of the child's ability to communicate effectively, both verbally and non-verbally. The study of cognitive development should also include the study of the development of the child's ability to learn new concepts and ideas, as well as the development of the child's ability to apply those concepts and ideas to real-world situations. The study of cognitive development should also include the study of the development of the child's ability to reason and to make decisions based on that reasoning. The study of cognitive development should also include the study of the development of the child's ability to communicate effectively, both verbally and non-verbally.

ers, Ct. He was licensed to preach in June, 1799. From Oct. 1800 till June 1801, he acted as a Tutor in Williams College. He then came to this town to preach as a candidate for settlement. He was ordained on the 26th of Aug. 1801. The sermon on the occasion was preached by Dr. Backus. In 1808, he was married to Miss Mindwell Woodbridge, only daughter of Dr. Sylvester Woodbridge of this town. They had six children, one son and five daughters, all of whom are living. Mrs. Gould died in Nov. 1837, greatly and most deservedly lamented. She was a lady of high excellence in moral and religious character, and of extraordinary powers of mind. For vigor of intellect no woman in this part of the country, within our knowledge, has surpassed her.

Mr. Gould, after his dismission from this church, taught a school in South Hadley. He subsequently preached, for some time, in Bernardston, and other places. He died at his residence, in this town, on the 4th of April, 1841, in the 68th year of his age. His labors while pastor here were abundant, and his success was corresponding. In the year of his settlement, twenty-one persons were added to the church. In 1805, there was an extraordinary revival of religion. The power of the Holy Spirit, in the conversion of men, was never, in this place, more signally manifested. Eighty were added to the church. Many others were hopefully converted. In 1812 and 1813, fifteen persons joined the church as the fruits of a revival of religion. The same Divine influence was enjoyed in 1815 and 1816, when the church received an addition of fifty-six members. At several periods subsequently, the preaching of the gospel was followed by marked and auspicious results. In such seasons, Mr. Gould's mode of dispensing the truth was singularly plain and solemn, and, sometimes, very striking.

The most remarkable trait in Mr. Gould's intellectual powers, was the rapidity of their movement. This was

manifest in his various performances, written and extempore, and, perhaps, most of all, in his conversation. It seemed to have been owing to several causes. His passions, which are the great motive power of the intellect, were easily aroused, and were capable of great intensity. He had, also, uncommon readiness of apprehension. When a subject came before him, he seized instantly on its main features, and while others were laboriously tracing its relations, he had arrived at his results. The imperceptibly rapid glance of his eye was an index of the swifter intellectual movement within. He had, also, the ability to present an object vividly before the mind. He seized the most striking incidents, and pourtrayed them in such a manner, that they left a permanent impression. If he had been in circumstances, which would have compelled him to cultivate and mature these original tendencies, he would have, unquestionably, reached a very high rank among those who move the minds of men. A wider range of reading, and more exact habits of composition would have made the original traits, of which we speak, still more obvious.

Mr. Gould was a good classical scholar. He retained, through life, a familiar acquaintance with the authors he had studied in college; adding, also, some to the list. In this way, he made himself very useful to not a few, who commenced with him their elementary studies in Latin and Greek. As a teacher, he possessed kindness and promptitude; ever ready to appreciate difficulties, while he had the firmness to require that the pupil should be master of his lessons.

Mr. Gould was cordially attached to the evangelical system of religious truth. The great doctrines of the gospel were the life of his preaching and the life of his soul. He would not allow them to be set aside or undervalued. He was steadfastly opposed to tendencies which, as he thought, went to undermine them. He had little patience with any

speculations, which threatened to obscure their brightness, or abridge their saving efficacy. They lay at the foundation of his own prospects for eternity, and they were the only hope of a lost world.

But his faith wrought by works, and by works was made perfect. His preaching was eminently practical. He spoke to men, plainly, on themes which they are so apt to oppose or neglect. In many revivals of religion, he toiled as one who meant to work while it was the day of harvest, and to stand at last with acceptance before his Judge. His preaching was not merely in the house of God. By the way-side, in fields, on journeys, in public conveyances, he delivered, habitually and conscientiously, his message. His faith, too, sustained him amid the many trials of his eventful life. In the agonies of a fierce and inexorable disease, with the certain prospect of a speedy death, and while many things made it pleasant for him to live, this faith bore him above the pains of mortality. It, doubtless, cheered his soul, when it became insensible to outward scenes, and when it stood before its Creator and Judge, naked and alone. Beyond a doubt, he is now shining as the brightness of the firmament, with the multitudes whom he turned to righteousness.

The number of births in the town, from its settlement to the present time, cannot be ascertained with certainty. Some estimates were made by the Rev. Mr. Gould, an abstract of which, together with a few additions, is here subjoined.

From Mr. Judd's settlement to the year 1775, there were not far from 640 births. It is known that from 1775 to 1793 inclusive, there were 608 births, or thirty-two, on an average, annually. From 1793 to 1832, the close of Mr. Gould's ministry, the number of births was about 1230. The number of births from 1832 to the present time is estimated at 255. The total of births, therefore, since the settlement of the town, is 2,733. In these statements no regard is had to

those parts of the town which have been set off to other towns. In 1785, a number of families were connected with Easthampton, when that place was erected into a District. The north line of Southampton was, previously, a little north of Easthampton meeting-house.

The number of deaths in the town, from its settlement to 1820, was about 813. During the following twelve years, the whole number of deaths was about 234. Since Mr. White's settlement, 188 persons have died; making the whole number 1,235, a few more than the present population of the town.*

The whole number of members of the church, since its organization to the present time, is 1,319. The number that joined it, during Mr. Judd's active ministry, was 442; while Mr. Gould was pastor, 715; since Mr. White was ordained, 162. The present number of members is 397.†

One of the most striking lessons which the observance of this day teaches, is veneration for the character of our fathers.

We do not attribute perfection to them. They had, without doubt, their share of infirmities. There was in some of them an incongruous union of qualities—a strange mingling of the grave and the light—a disposition to indulge in witticism, or somewhat gross raillery, on the most solemn occasions. Some of their social customs, we should not wish to revive. The multiplication of libraries, schools, lyceums, and the like, have furnished our generation with better sources of amusement, than were prevalent eighty or fifty years ago.

But after making every allowance which truth would demand, there remain sterling qualities, which we cannot but admire.

They were bound together by strong affection. For sixty or seventy years, nothing occurred seriously to interrupt their harmony. There were differences in theological opinion

• See Note I.

† See Note J.

should be for small local units with no prior political connections to national politicians. The result would be more efficient and effective government, and a more representative government.

It is also important to have a system of checks and balances. This means that there should be a separation of powers between the executive, legislative, and judicial branches. It also means that there should be a system of checks and balances within each branch. For example, the executive branch should have a system of checks and balances within the executive branch, such as a system of checks and balances between the president and the vice president, and between the cabinet members.

It is also important to have a system of checks and balances between the different branches. This means that the executive branch should have a system of checks and balances between the executive branch and the legislative branch, and between the executive branch and the judicial branch. It also means that the legislative branch should have a system of checks and balances between the legislative branch and the executive branch, and between the legislative branch and the judicial branch.

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among them ; but these never interfered with christian fellowship. In other places, there were ecclesiastical wars. The old town, where their fathers lived, was the field of fierce encounter ; but there was no commotion in the new precinct. In many towns in Connecticut, the old and new lights fought each other with desperate malignity ; but no party was formed here. Our fathers had one church, one faith, one baptism, and but one.

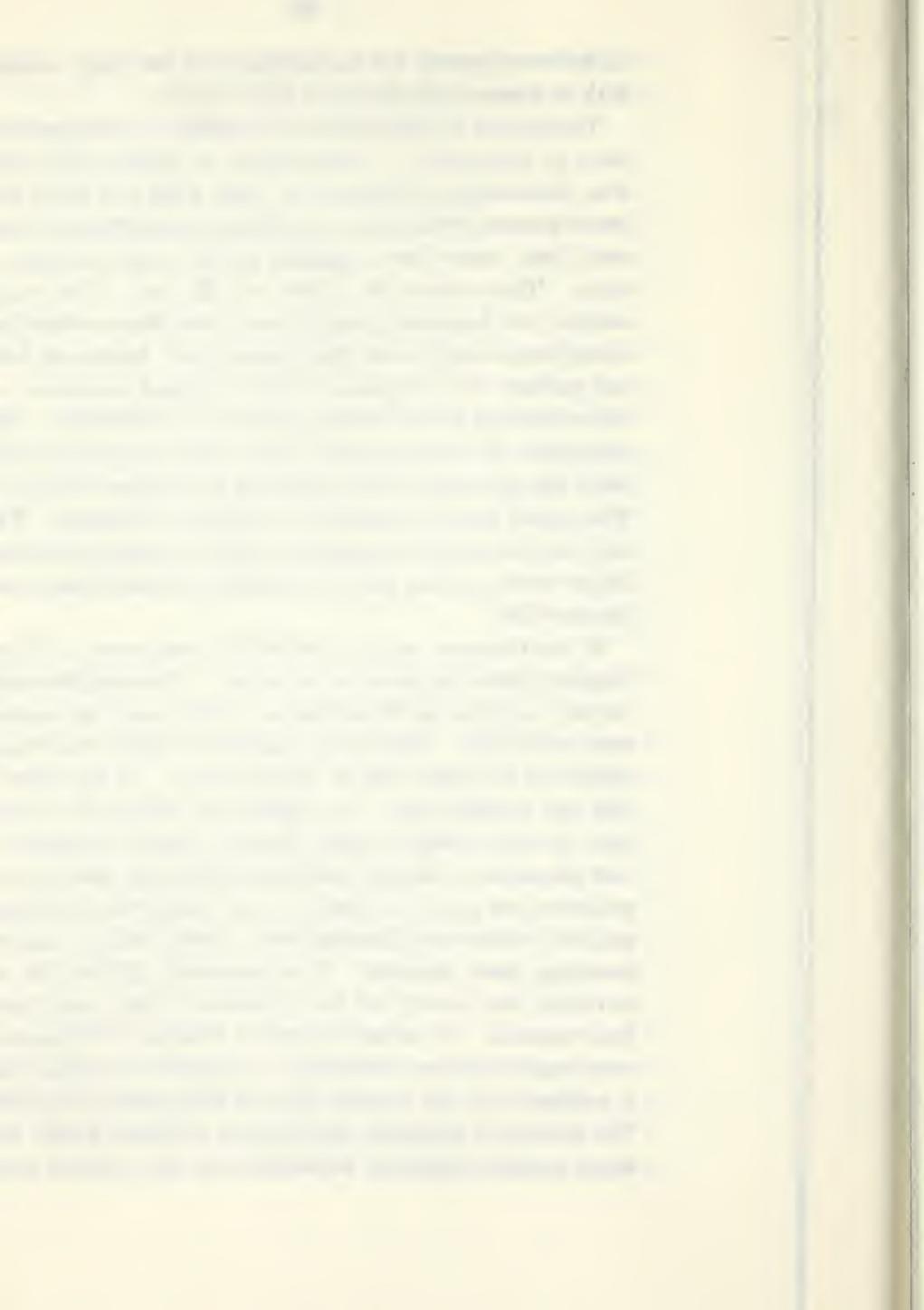
We reverence them for the general soundness of their faith.* The great truths of the gospel were embraced with singular earnestness. Our fathers were rooted and grounded in them. We recollect some venerable men of the second generation, who have but just descended to the grave, who had the most intelligent conviction of the doctrines of the Bible, and the warmest attachment to them. They used to speak of the conversions, which occurred in their youthful days, as the result, so far as human agency was concerned, of long continued, personal, solitary application to the truth. With them, feeling flowed from contemplation. Anxiety of mind was caused by clear apprehension of their duties towards God. They had but few books, and the large quarto Bible, with the family register in the middle, was the one great and inestimable treasure in every house. Their books were Boston's Fourfold State, the Berry Street Sermons, Flavel's Touchstone, Stoddard's Safety of Appearing in the Righteousness of Christ, Ruth's Resolutions, and the like. These volumes were thoroughly read and digested. Every leaf bore the marks, possibly caused by the tear of some venerable octogenarian, of the earnest perusal, perhaps of several successive generations. Our fathers listened, not merely without weariness, but with great delight, to the protracted three hours' service of the sanctuary ; intending to carry away, not a momentary impression, produced by an impassion-

* One or two of the following paragraphs have been inserted by the author in a periodical publication.

ed hortatory appeal, but the substance of the long sermon, with its scores of divisions and subdivisions.

The piety of the first settlers of this town was distinguished, even in that period. All the heads of families, who came from Northampton between the years 1733 and 1740, had heard sermons, which, for a searching and experimental character, have never been equalled in this country, before or since. They went to the depths of the soul. The young women, who kept lonely watch, many long days in their log-house, with a single room, had learned their lessons of faith and patience with the prince of New England preachers; or while listening to the burning strains of Whitefield. The emigration to this town took place, when the parent settlement was pervaded, almost saturated by religious influence. The church and the precinct were entirely coincident. The civil and the religious community were one, almost to a man. Prayer went up from the town-meeting and the church conference alike.

It is a common saying, that for the settlement of New England, three kingdoms were sifted. On a smaller scale, we may say, that for the settlement of this place, the mother town was sifted. The choicest grains of wheat were transplanted to the south side of Manhan river. In one respect this was certainly true. As a matter of course, the young men of most enterprise and character, would commence a new plantation. Several inefficient individuals tried the experiment, but soon went back to the comfortable dwellings and rich meadows at Northampton. It was really a removal involving great hardship. It is exceedingly difficult for us to realize the severity of the privations, which must have been endured. In several respects a removal to Wiskonsan now, would incur less self-denial. It would be somewhat like a residence, at the present time, on the borders of Florida. The burning of Deerfield, the butchery at Bloody Brook, the rough scenes at Sudbury, Brookfield and other places, were



fresh in the recollection. The forest, for eight or ten miles, was almost unbroken. The roads and bridges were few in number, and poor in construction. Convenient modes of conveyance were the invention of a much later period. The country, too, was involved in almost constant war. There were hardly ten years, of what might be termed peace, from the time in which this town was settled, till 1782. The French and Indian wars had not ceased, before the encroachments of Great Britain on her colonies had commenced. With the return of peace, after the Revolution, prosperity did not return. The distresses were greater than ever, until the Federal Constitution was adopted. The first half century of the existence of this town was, therefore, a period demanding constant self-denial, and often large and heavy contributions. Yet all these burdens were borne without a murmur. Taxes were cheerfully submitted to, which would now require an armed force to collect. Thirty families,—a population smaller and poorer, than some of the present school-districts,—cut down the forests, erected dwellings, built a house for the service of God, gave a liberal salary to a minister, defended themselves against the Indians, sent their minute-men to almost every battle-field of three wars, from Louisburg to the White Plains; and when all were over, had nothing to console themselves with but heavier taxes and continental money!

Surely such ancestors are entitled to our reverential regard. Nobly they bore up, under their complicated difficulties. We can do nothing less than record, in our poor manner, their heroic deeds, and their calm and christian fortitude.

Heartfelt thankfulness is due, also, to the beneficent Providence that sustained them, and made them what they were. We have entered into their labors. We are reaping the fruits of that seed which they sowed in blood. Our inheritance was hard-earned. It is the fruit of care-worn and sleepless vigilance; of toil and sacrifice of which we have

but feeble conception. We are stewards of God's *manifold* gifts. We are living on the character and prayers of those who went before us. They supplied sterling capital for their children, and their children's children.

Let us act, therefore, in no mercenary spirit; rioting on bounties which we had no agency in procuring; enjoying privileges, which come to us, like the light of Heaven, unsolicited. When we speak of what our fathers did—of the civil and religious institutions which they contributed to plant, we do not use *idle* words. They have a meaning which our indolent minds and our insensible hearts are not apt to comprehend nor feel. When the acknowledgement of the independence of the United States was wrung from George the Third, he said, that he *hoped*, that the experiment, which we were going to try, would prove successful; but he did not *believe* that constitutional liberty could be enjoyed, except in connection with a monarchical government. A trial of sixty years has shown that George the Third was mistaken. Our system of government has attained that perfection, that we do not perceive its movement. We spend months, it may be, hardly conscious that we live under any legal restraint,—all things move on so noiselessly. Every man, almost, is a law unto himself. It is only on rare occasions, that the slumbering statute shows itself. We are protected by its invisible shield. We need to be transported, for a few weeks, into Austria or Spain, in order to realize, in any proper degree, the extent of our privileges. A short experience in either of those countries would give some energy to our gratitude, some sincerity to our thanksgiving. We are accustomed lazily to bless God, that we may meet together on the Sabbath unmolested. Were we in Scotland, this moment, perhaps the most favored country in Europe, we might change our note of praise into earnest entreaty, that God would not permit our dearest religious privileges to lie at the mercy of some godless politician, or worldly-minded court.

Yes, a solemn trust is put into our keeping. We are bound by every motive, which can touch the heart of man, to be faithful to it, and transmit it untarnished, to those who shall come after us. If we could open the graves of a hundred years, and interrogate the sleepers there, what voices of encouragement, what notes of expostulation should we hear! all urging us to the performance of our duty, warning us by their failures, animating us by their own noble deeds. An assembly, greater than that which now hears me, would, if the veil, which hides the invisible world, were, for a moment, withdrawn, speak to us in tones such as only the dead can use.

Say not that you are a *little* community, but one out of three hundred in a great Commonwealth; that it matters little what course you take. Your influence, as an organized society, or, as individuals, can be but slight. Whatever be your course, others will not be much affected by it.

Such was not the way in which our sainted progenitors reasoned. The men, from whom we claim descent, talked and acted in no such selfish style. They were filled with concern for their distant posterity. They laid foundations, which, if we are not wickedly degenerate, will last for ages. Out of their deep poverty, the riches of their liberality abounded towards us their children.

On you, indeed, rests a different responsibility. You cannot, however much you might long to do it, help them in their wearisome labor, and in their wasting anxieties. There is no call to send succor to the poor in Boston, straitly shut up by a siege, nor to the soldiers in the camp at Cambridge. You are not obliged to wade fifteen miles through a deep snow, to hear tidings from a brother or husband in a prison at Quebec, or in an old hulk at New York. *Other* obligations press on you. Be not recreant to them. Your time is brief. The years in which to act are fast rolling away. Another century now begins. Long before it shall have finished

its round, you will have joined the silent congregation. So live, that when the second solemn festival of this nature shall return, your descendants shall look back to you with tearful gratitude ; shall remember you with such affection as we bear to our good old fathers ; shall gather around your wasting dust, and bless God, that they were descended from men who were not degenerate, who lived for their children and their childrens' children.

unconscious processes and dreams have an important role in the development of our personality. In this way, he has shown that the unconscious mind is not only a reservoir of repressed material, but also a source of creative energy.

APPENDIX.

NOTE A. p. 11.

We here subjoin a few notices, compiled from various sources, of the thirty original settlers of Southampton.

JONATHAN BASCOM. Thomas Bascom came from the north of England about the year 1650, and settled at Northampton. He married Mary Baldwin, who died Feb. 3, 1676. He died Sept. 11, 1689. He had two sons, Thomas and John. Thomas married Hannah Catlin, who survived him many years, and died in 1747. He died Feb. 3, 1714. They had four sons and four daughters. One of the daughters, Mary, married Noah Sheldon, who removed to Southampton. Jonathan, one of the sons, and the original settler of Southampton, married Mindwell King. He died April 20, 1780, aged 74. His wife deceased April 4, 1789, aged 89. Their children were Jonathan, Elisha and Rachel. Elisha married Lucy Sheldon, daughter of Israel Sheldon, and sister of the late Silas Sheldon. He died in the service of his country, at Ticonderoga, Sept. 18, 1776, aged 37. He was lieutenant of a company of militia. He was a brave soldier, and a highly respected citizen. His widow died March 15, 1810, aged 67. Their children were Irena, King, Elisha, Lucy, Asenath and Naomi. King died Dec. 4, 1827, aged 63. Jonathan Bascom's house (the first settler) stood on the lot afterwards owned by Perez Clap, now by Mr. Graves.

SAMUEL BURT. Henry Burt removed from Roxbury to Springfield, soon after the settlement of the latter. His son, David, was one of the settlers of Northampton. He had a son Henry; and Henry, a son David, who was the father of Samuel, who removed to Southampton. His residence was in the place where his son, the late Dea. Samuel Burt lived and died, and which is now owned by Stephen E. Searl. Samuel senior was one of the leading men in the affairs of the town for many years. In the revolutionary times, he was an ardent whig. Dea. Samuel Burt was the father of the three ministers by the name of Burt, mentioned in a subsequent note.

ROGER CLAP. The Memoirs of Capt. Roger Clap, one of the first settlers of Dorchester, are well known. Among his sons are the names of Preserved, Hopestill and Desire. One of his daughters was named Wait. He died Feb. 2, 1691, aged 81. Preserved was one of the early settlers of Northampton, and died Sept. 20, 1720, aged about 77 years. His son, Roger, had a son of the same name, who was one of

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the settlers of Southampton. He resided where Mrs. Arunah Searl now lives. His son Joel, who is referred to on p. 23, lived to an old age, and had treasured up, in a retentive memory, a multitude of local facts.

AARON CLARK. William Clark lived many years in Dorchester, and thence removed to Northampton. His son John had six sons, viz. John, Nathaniel, Ebenezer, Increase, Noah and Josiah. Three of the Clarks, who emigrated to Southampton, Jonathan, Joseph and Selah, were sons of Nathaniel; Aaron, Elisha and Dea. John, were sons of John. Timothy, who settled later in Southampton, and who was, for some time, town clerk, was a son of Noah. John Clark, one of the settlers of Springfield, was not related to William Clark of Northampton. There were Clarks at Hartford, Windsor, Hadley, etc. contemporary with William, but it is not known that there was any relationship between them.

Aaron Clark lived where the late Hiram Clark lived and died.

ELISHA CLARK built a house a few rods west of the house where Oliver Clark now lives, on the opposite side of the road. The circumstances of his death are mentioned p. 19.

DEA. JOHN CLARK resided on the place where the late Gaius Lyman lived. He was much esteemed as a citizen, as well as an officer in the church.

JONATHAN CLARK lived in a house opposite to that formerly owned by Calvin Torrey.

JOSEPH CLARK built a house a few rods east of the house where Asa Searl lives. Soon after he came to this town, his wife died. This affliction so discouraged him, that he removed to Northampton, and never returned here. His place was taken by his brother,

SELAH CLARK, who was numbered, instead of Joseph, as one of the original thirty settlers. Selah and his wife died within fourteen days of each other, in Nov. 1806, he being 90 years and eight months old, and she 91 years and four months.

SAMUEL DANKS was descended from the Robert Danks who was one of the first settlers of Nashawannuck, in Easthampton (p. 9.) He lived in a house which stood a few rods east of the house of the late Moses Danks, now occupied by Simeon Lyman and Schuyler Sheldon. The name is now very uncommon.

EBENEZER FRENCH was a son of Jonathan French of Northampton, and a grandson of John French, who removed, as it is conjectured, from Rehoboth, Ms. to Northampton. He was connected with the Kingsleys. Ebenezer lived in a house which stood thirty or forty rods north of the house of the widow of James Thorp.

ELEAZAR HANNUM. William Hannum settled in Windsor, Ct., and thence removed to Northampton. He had a son John, and a grandson John, who was the father of the settler at Southampton. He lived on the place where Gilbert Bascom now resides.

JUDAH HUTCHINSON was a son of Judah Hutchinson, and a grandson of Ralph Hutchinson, who came to Northampton from Dorches-

ter. Judah Hutchinson was a tailor. He lived in a house, a few rods east from that now owned by Ephraim Marsh. His dwelling and that of Thomas Porter, were the first erected in the town.

PHINEAS KING was a son of Joseph King, and a grandson of John King, who came from Northampton in England to Northampton, Ms., and married a daughter of a Dea. Holton. Phineas King resided, as did, also, his son Dea. Douglas King, in a house which stood between the street, and the house built by Lepon Gridley, now owned by Heman Searl. Joseph King, a brother of Phineas, was accidentally killed while hunting, by Samuel Bart.

EBENEZER KINGSLEY. Enos Kingsley came from Dorchester to Northampton. His father, John, seems to have lived, at a later period, at Rehoboth. Enos had a son John, who was the father of Ebenezer. The latter resided near the house, which was occupied, many years, by the late Rev. Mr. Gould; now by widow Kingsley. His son, and sergeant Eliakim Wright, whom Mr. Judd calls "two hopeful and valuable young men," are referred to on p. 23. Ebenezer senior, was, for many years, precinct clerk, and afterwards town clerk. He was, also, a school teacher. He appears to have been among the most useful men in the town.

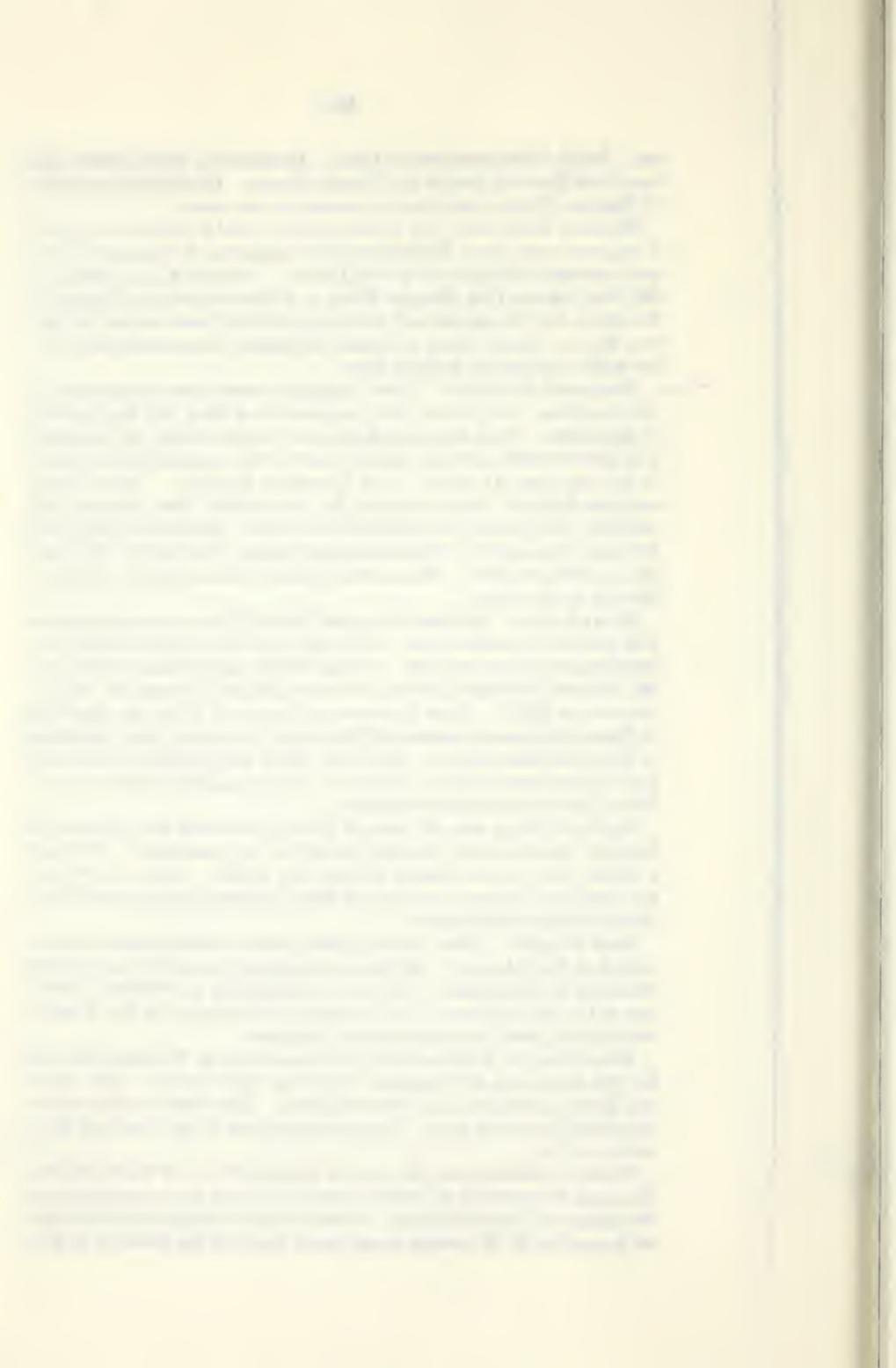
ELIAS LYMAN. Richard, John and Robert Lyman were among the first settlers of Northampton, where the name has continued, with reputation, to the present time. "Their father might have been," says Mr. Farmer, "Richard Lyman, who was admitted freeman in Massachusetts, in 1633." Elias Lyman was the son of Elias, the grandson of Moses, the great grandson of Moses, and the great great grandson of John, mentioned above. He lived where his grandsons Joel and Isaac Lyman now reside. He was a very prominent actor in the affairs of the town and of the church.

NATHAN LYMAN was the son of John Lyman and the grandson of Richard, alluded to in the first line of the last paragraph. He built a house near where Samuel Lyman now resides. His nephew, the late Dea. John Lyman, was born at Fort Dummer, and removed from Northfield to Southampton.

JOHN MILLER. After residing some years in Southampton, he returned to the old town. His house is supposed to have been near the residence of Royal Bart. He was a descendant of William Miller, one of the first settlers of Northampton, who removed, as Mr. Farmer conjectures, from Ipswich to North Hampton.

NOAH PIXLEY. William Pixley lived sometime at Northampton, but, for the most part, at Westfield, where he died in 1689. He had a son Thomas, who was the father of Noah. The latter resided where Rainsford Root now does. The circumstances of his death are alluded to p. 19.

THOMAS PORTER was the son of Robert Porter of Northampton. He made preparations to build a house on two or three localities near the house of Elisha Edwards. A part of the dwelling which he erected is now the S. W. corner room, lower story, of the house of E. Ed-



wards. His house and farm were purchased by Dea. Samuel Edwards senior, who removed to Southampton in 1753. Mr. Porter then retired to a place a little south of Gamaliel Pomeroy's house, where he died. Jehiel Porter was his son.

ELIAS ROOT. Thomas Root, who settled in Northampton, came from Hartford, where he lived many years. He may have been the Thomas Root who lived in Salem in 1637. Elias Root built a house nearly opposite that of Lysander B. Bates.

STEPHEN ROOT lived in the same house with his brother Elias. After some time, he removed to Northampton, where he remained.

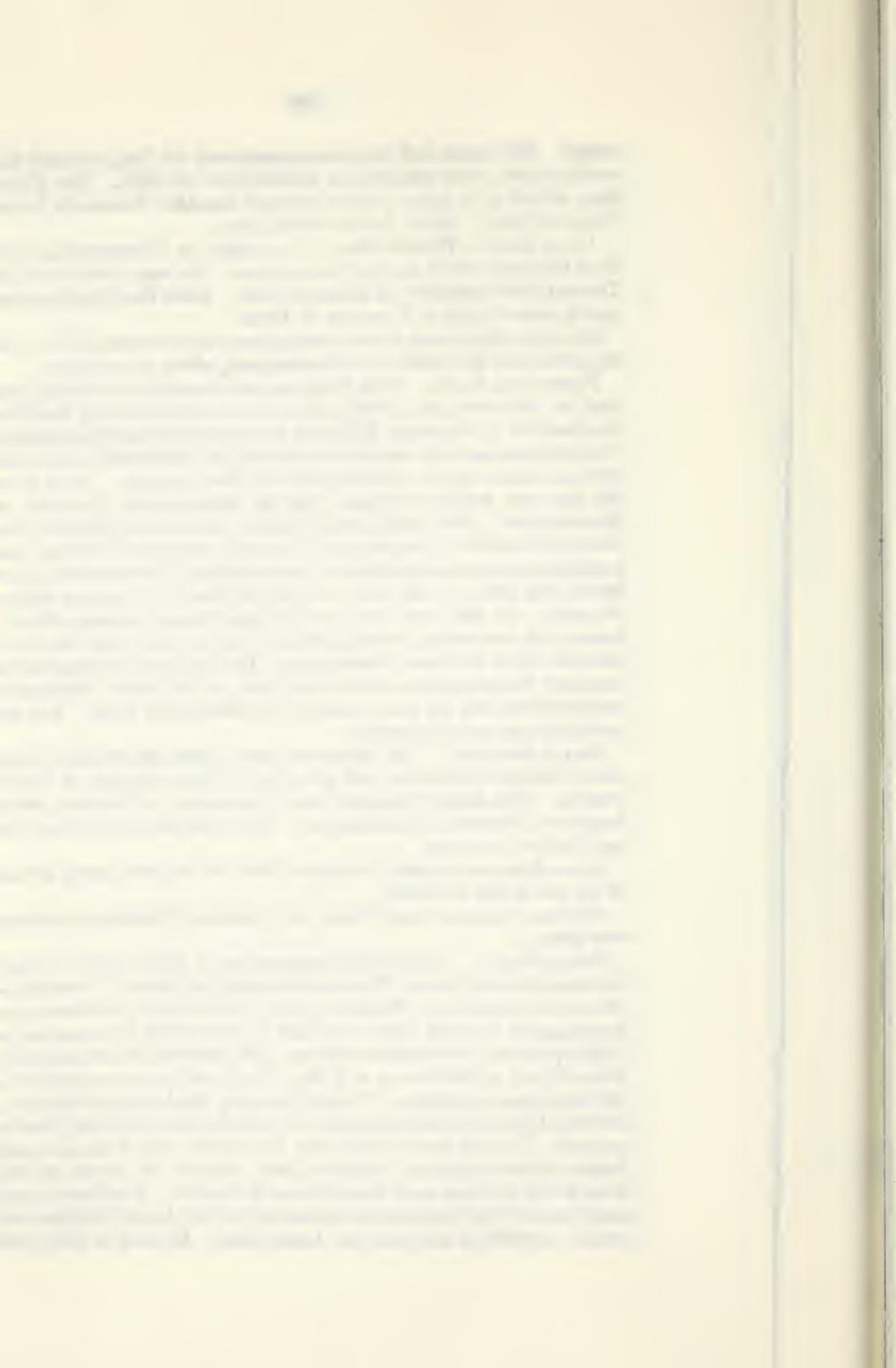
NATHANIEL SEARL. John Searl, one of the settlers of Springfield, died in that town, Jan. 1642. His widow, originally Mary Baldwin, was married to Alexander Edwards, who removed from Springfield to Northampton, and who was the ancestor of the various families of that name in Northampton, Southampton and Westhampton. John Searl left one son, John, who came with his father-in-law, Edwards, to Northampton. John had a son Nathaniel, who was the father of Nathaniel, the settler at Southampton. One of the brothers of the latter had a son, John, who was a clergyman. Nathaniel Searl's house stood a number of rods south of the house of Zophar Searl, on the same side of the road. He had nine sons, and for that reason, perhaps, built a house with *two* rooms, the only dwelling in the town that had more than one room for ten or fifteen years. He furnished boarding for the ministers who preached in the town prior to Mr. Judd's settlement, and entertainment for the council that ordained Mr. Judd. His descendants are very numerous.

ISRAEL SHELDON. The Sheldons, Israel, Noah and Stephen, were sons of Ebenezer Sheldon, and grandsons of Isaac Sheldon of Northampton. The family removed from Dorchester to Windsor, and a branch of it thence to Northampton. Israel Sheldon lived where Abner Sheldon now does.

NOAH SHELDON resided in a house thirty or forty rods north of that of the late Ralph Edwards.

STEPHEN SHELDON lived where his grandson, Rodolphus Sheldon, now does.

EZRA STRONG. Elder John Strong came, in 1630, to this country in company with Messrs. Warham, Maverick and others. From Dorchester, he removed to Windsor, Ct. in 1635 or 1636, and thence to Northampton in 1659, where he died in 1590, aged 94, sustaining a high reputation for wisdom and piety. He married his second wife, Abigail Ford, in Dorchester, in 1630. His father's name was Richard. He had eighteen children. Five of the sons, viz. Jedidiah, Ebenezer, Samuel, Josiah and Jerijah appear to have been residents of Northampton. The late Gov. Strong was descended from Ebenezer, and Judge Simon Strong of Amherst from Samuel. It is not known from which of these sons Ezra Strong descended. His house stood near the one (now demolished) owned by the late Israel Sheldon, and nearly opposite to the house of Alvan Bates. He died in 1748, and



his father came from Northampton, and removed the widow and her children to the old town.

ICHABOD STRONG was the son of Jonathan, whose father was Ebenezer, above mentioned. His house was a few rods south of the house of the late Gaius Lyman.

DEA. WAITSTILL STRONG was the son of Waitstill, whose father, Thomas Strong, was one of Elder John Strong's children. His dwelling was a few rods east of the house of the late Jonathan Judd, Esq.

JOHN WAIT lived on what is now known by the name of the "Wait Farm." He was the son of John Wait, whose father, William Wait, came to Northampton in 1680, and married a Kingsley. His origin is not known.

Moses Wright lived in a house a few rods south of that of Luther Loomis. He was the son of Preserved Wright, the grandson of James Wright and the great grandson of Samuel Wright. The last named was one of the first settlers of Springfield, and, subsequently, of Northampton. Moses Wright died, unmarried, in 1748.

NOTE B. p. 23.

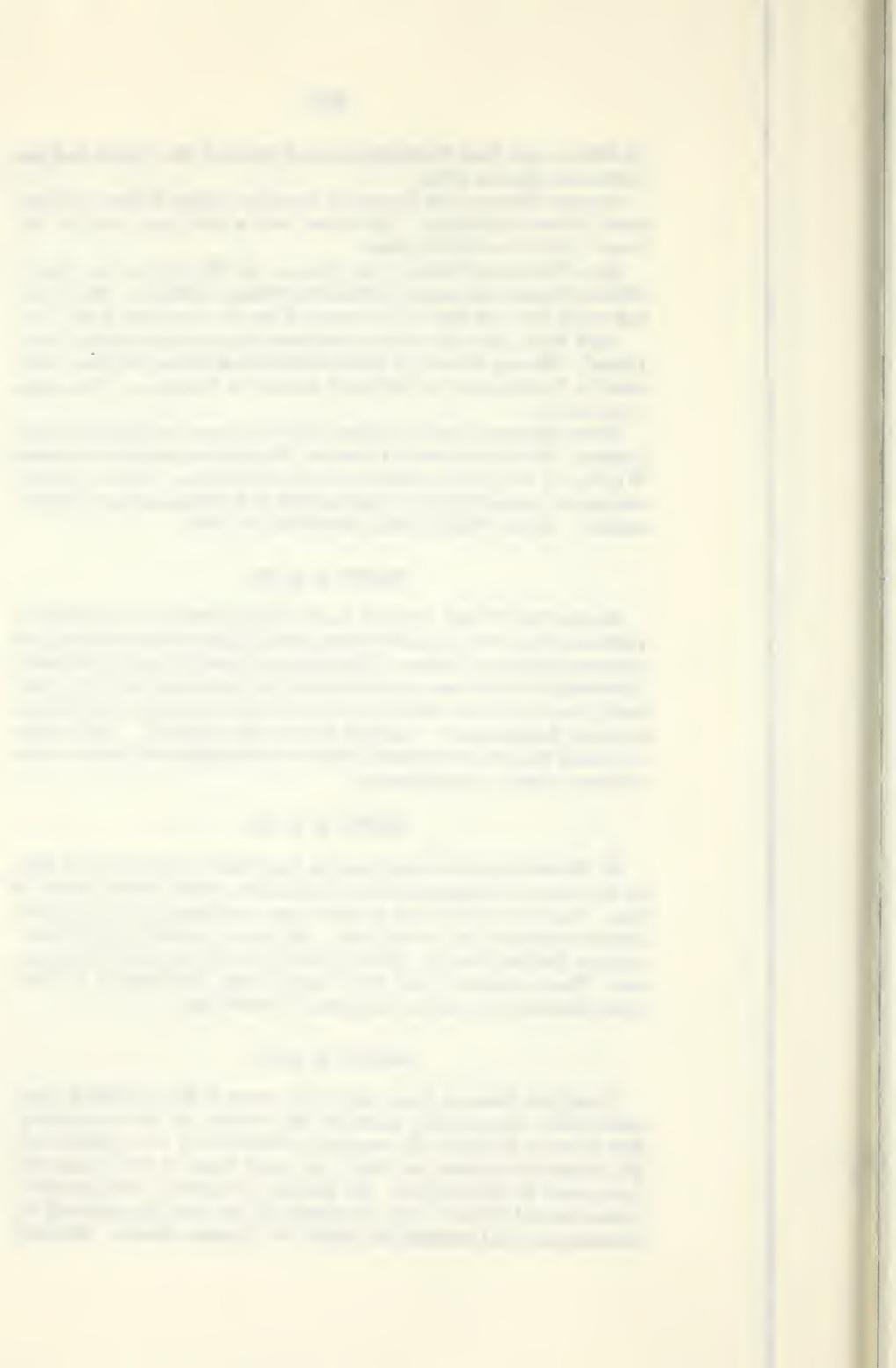
On the 13th of May, 1704, O. S., the Indians attacked the village of Paskhomuck, now in Easthampton, and killed nineteen persons, six adults and thirteen children. About twenty years afterwards, Nathaniel Edwards, jr. of Northampton, was killed by the Indians, as he was watering his team, at the small stream of water, north of Lorenzo Clapp's house in Easthampton. Another person was wounded. The houses of Joseph Bartlett and Samuel Janes were fortified in the Indian wars, and were used as watch-houses.

NOTE C. p. 26.

Dr. Woodbridge did not abuse the trust which was reposed in him, by the town, nor disappoint the expectations which were formed of him. He was a skilful and conscientious physician, and enjoyed an extensive practice for many years. He was a member of the Massachusetts Medical Society. He married Mindwell Strong of Northampton. Their children were Mrs. Gould, John Woodbridge, D. D. of New Hartford, Ct., and Rev. Sylvester Woodbridge.

NOTE D. p. 27.

From **Dea. THOMAS JUDD**, all of that name in New England have descended. He probably came to this country in the company of Rev. Thomas Hooker. He removed to Hartford, (it is supposed, with Mr. Hooker and others), in 1636. He lived there a few years, and then settled in Farmington. He was the first deputy from that town to the General Court. After the death of his wife, he removed to Northampton, and married the widow of Thomas Mason. He died



in Northampton, Nov. 12, 1686, being above eighty years of age. He had nine children.

WILLIAM JUDD, the second son of the preceding, was born about 1635, or 1636. He married Mary Steel, March 30, 1658. He died in 1690; his widow in 1718. They had seven children.

THOMAS JUDD, oldest son of William, was born in 1663. He married Sarah Freeman, Feb. 9, 1688. He had eight children. He was a captain in the militia, and deacon in the church, in Waterbury, Ct. He died Jan. 4, 1747, aged eighty-three. His wife died Sept. 28, 1738.

WILLIAM JUDD, eldest son of Thomas, married Mary Root, Jan. 31, 1713. They had nine children. She died Dec. 10, 1751. He had a second wife. He died Jan. 29, 1772, aged 82.

NOTE E. p. 27.

The children of Mr. Judd were,

Jonathan,	born Oct.	7, 1744,	died Jan.	30, 1819.
Silence,	"	Dec. 16, 1750,	"	Sept. 9, 1830.
Sylvester,	"	Dec. 1, 1752,	"	Sept. 19, 1832.
Sarah,	"	July 12, 1755,	"	March 24, 1837.
Solomon,	"	Jan. 26, 1758,	"	Nov. 8, 1830.
Frederick,	"	Jan. 29, 1760,	"	May 23, 1840.
Clarissa	"	Oct. 2, 1764,	"	Aug. 8, 1837.

Silence was the wife of Dea. Samuel Edwards of Westhampton; Sarah, of Mr. Timothy Clark of Southampton; and Clarissa, of Mr. Luther Edwards of Southampton.

NOTE F. p. 30.

Among those who were engaged in the eight months service at Cambridge in 1775, were Capt. Abner Pomeroy, Serj. Lemuel Rust, Serj. Gershom Pomeroy, Corp. Stephen Clap, Corp. Samuel Edwards and Corp. Ezekiel Wood, together with fourteen privates. Stephen Clap, born 1749, (brother of Roger,) died of a fever near Boston, Aug. 1775. Ebenezer Gee, one of the privates, went on the Quebec expedition.

Obadiah Frary of Southampton was killed and scalped by the Indians, Aug. 1777, on a retreat to Stillwater from Moses' Creek, near Fort Edward. Elisha Edwards was in his company. Stephen Sheldon, brother of Simeon, died in a wagon, in Gates's army. Dea. Roswell Strong was with him. Darius Searl, brother of David, died in the service, probably on Long Island. Aaron Strong, (father of Aaron Strong who died suddenly, July 1841,) was killed by a cannon ball, in an intrenchment at Saratoga. Oliver Pomeroy, a son of Capt. Abner Pomeroy, died in the service near the close of the war. It is believed, that a young man, by the name of Hall, a son of John Hall, also died in the army. In June, 1779, the General Court ordered a reinforcement for the Continental army. The proportion of S. Hampton was

six soldiers. At another time, the following soldiers from Southampton were engaged in the service, Serj. Jacob Pomeroy, Joseph Bartlett, Elisha Bundy, Samuel Coleman, Silas Pomeroy, Gad Pomeroy, Noble Squires and Phineas Searl; the last named was in Capt. John Carpenter's company; the others were in Capt. Ebenezer Pomeroy's company.

Gad Clark was attacked with sickness, while he was in the army, and died soon after he reached home.

NOTE G. p. 30.

Mr. Silas Sheldon was one of the most liberal men, his means being considered, whom we have ever known. He acquired his property by hard personal labor on an uninviting farm. He gave in his life-time \$1000 to the Hampshire Education Society, \$1000 to Amherst college, and between \$2000 and \$3000 to form the academy which bears his name, besides smaller donations to many other objects. To a number of young men, preparing for the christian ministry, he loaned money from time to time. He, also, educated several adopted children, having none of his own.

NOTE H. p. 31.

List of College-Graduates, natives of Southampton.

Grad.	Name.	Coll.	Stud. Divinity.	Res. and Miscell.
1765	Jonathan Judd	Yale		Merch. S. Ham-
1784	David Searl	Dart.		Dead.
1801	Rev. Ashbel Strong	Will.		In State of Del.
1802	" Lyman Strong, M. D.	"	Rev. A. Hooker	Teacher, Col- chester, Ct.
1804	" Sylvester Burt	"	Dr. Lathrop	Gr. Barrington, d. Jan 20, 1836.
1804	" John Woodbridge, D.D.	"	Rev. A. Hooker	New Hartf. Ct.
1804	Martin L. Hurlburt	Harv.		Resides in Phil.
1805	Rev. Saul Clark	Will.	Dr. Lathrop	Bethany, Ct.
1805	Theodore Pomeroy, M. D.	Yale		Physician, Utica, N. Y.
1808	Rev. Samuel Ware	Will.	Rev. Mr. Gould	South Deerfield
1808	" Rufus Pomeroy	"	Dr. Packard	Otis.
1810	" Thaddeus Pomeroy	"	Andover	Gorham, Me.
1811	" Isaac Parsons	Yale	"	E. Haddam, Ct.
1811	" William Strong	Will.		Ohio.
1812	" Federal Burt	"	Dr. J. Lyman	Durham, Me. d. Feb. 9, 1823.
1813	" Sylvester Woodbridge	"	Andover	
1813	" Rufus Hurlburt	Harv.		Sudbury, d. 1840
1813	" Noble D. Strong	Mid.		Died 1833. [Vt.]
1815	" Aretas Loomis	Will.	Rev. Mr. Gould	E. Bennington,
1816	Justin W. Clark	Harv.		Lawyer, North- ampton, d. 1833.
1817	Rev. Medad Pomeroy	Will.	Auburn	Otisco, N. Y.
1818	" Chandler Bates	"	Rev. J. Benedict	Parma, N. Y.
1818	" Lemuel P. Bates	"	Princeton	Flint, Mich.
1818	" Philetus Clark	Mid.	Rev. J. Benedict	Windsor.

Grad.	Name.	Coll.	Stud. Divinity.	Res. and Miscell.
1822	Rev. Erastus Clapp	Union	Prof. R. Emerson & Dr. Beecher	Northampton.
1824	" Jairus Burt	Amh.	Auburn	Canton, Ct.
1824	" Bela B. Edwards	"	Andover	Prof. Andover Theol. Sem.
1825	" Abner P. Clark	Yale	Auburn	d. Augusta, N. Y. Feb. 6, 1835.
1825	" Ralph Clapp	Amh.	Dr. J. Woodbridge	Parma, N. Y.
1829	Joseph B. Clapp	"		Stud. law Brook- lyn, N. Y.
1829	Rev. Jeremiah Pomeroy	"	Auburn	Troy, N. Y.
1830	Alvan W. Chapman, M. D.	"		Studied med. at the South.
1830	Gideon Searl	Union		d. at Greenville O. Aug. 14, 1837.
1831	Rev. Jesse L. Frary	Amh.	Princeton & Lane	Apple Cr'k, Mo.
1831	Edward R. Thorp	Hamil.		res. at the South.
1832	Israel W. Searl	Amh.		Agt. Liberia, d. Oct. 1834.
1832	Mahlon P. Chapman	"	Andover	D. at Andover, Sept 1, 1834.
1833	Rev. Philander Bates	"	"	Utica, Mich.
1833	" Rufus C. Clapp	"	Andover & East Windsor	Tinmouth, Vt.
1834	David Gould	"		Law, N. Y. City.
1835	Rev. Sereno D. Clark	"	Andover	Ashfield.
1835	" Justus L. Janes	"	E. Windsor and Rev. M. E. White	Guilford, N. Y.
1835	" Lemuel Pomeroy	"	East Windsor	Smyrna, N. Y.
1835	Alexander H. Strong	Will.		D. Texas, Sept. 1840.
1837	Rev. Lewis F. Clark	Amh.	Andover	Goshen.
1837	" Wm. H. Sheldon	Yale	"	
1839	Spencer S. Clark	Amh.		

NOTE I. p. 36.

The population of Southampton, in 1840, was 1158. The river Manhan passes twice through the township. The Farmington canal, connecting New Haven with Connecticut river at Northampton, passes near the centre of the place. The lead mine in the north part of the town, is not now worked. The town is eight miles south of Northampton, and about seven miles north of the western rail-road at Westfield.

NOTE J. p. 36.

The following persons have been deacons of the church.

1743 Waitstill Strong, jr.	1790 Elisha Edwards
1743 John Clark	1801 Samuel Burt
1766 Elias Lyman	1801 Roswell Strong
1766 Samuel Edwards	1824 Ansel Clark
1780 Abner Pomeroy	Theodore Strong
1781 Douglas King	Walter Bates
1786 John Lyman	Theodore Stearns.

The last two now officiate as deacons.

Dea. Samuel Edwards senior kept a school in Northampton and Southampton more than forty winters. He was, also, many years, town treasurer, as was his son Dea. Elisha Edwards. Dea. John Lyman was a man of great weight of character and exemplariness of life. He was equally remarkable for his wit and his wisdom. He and his contemporaries Capt. Lemuel Pomeroy and Jonathan Judd, Esq., were among the ablest and most useful men, who have resided in the town. Capt. Pomeroy was, for a long series of years, representative to the General Court.

We may mention in this connection, that Mr. Gould's salary was \$333 and 30 cords of wood. He had \$1000 settlement. Mr. White is a native of Ashfield, a graduate of Dartmouth College, and of Andover Theol. Seminary. Rev. Mr. Shepard of Bristol, R. I. preached his ordination sermon.

PROCEEDINGS AT THE CELEBRATION.

The people of Southampton, at a legal meeting holden April 5, 1841, voted to celebrate the centennial celebration of the settlement of the town; and to request the Rev. B. B. Edwards of Andover, a native of the place, to deliver an address on the occasion. The following individuals were chosen a committee of arrangements, viz. Rev. Morris E. White, and Elisha Edwards, Asahel Birge, Asahel Chapman and Stephen Strong, Esquires.

The celebration accordingly took place on Friday, July 23, 1841. The public exercises commenced at 11 o'clock, A. M. in the village meeting-house. The day was propitious, though the heat of the atmosphere was intense, till it was somewhat mitigated by a slight shower in the afternoon. The house was crowded, and some were compelled to remain around the door. Many individuals from the neighboring towns were present, and some strangers from a distance.

The exercises were as follows. Invocation and reading of the Scriptures by the Rev. Morris E. White. The whole congregation then arose and sung, in the tune of *Mear*, the following old version of the 44th Psalm.

We with our ears have heard, O God,
Our fathers have us told
What works thou wroughtest in their days,
Ev'n in the times of old.

How thy hand drove the heathen out,
And planted them thou hast,
How thou the people didst afflict,
And out them thou didst cast,

The author wishes to thank Dr. J. R. G. Williams, Director of the Royal Botanic Garden, Edinburgh, for permission to publish the results of his work on the vascular plants of the British Isles. He also wishes to thank Dr. D. H. Nicolson, Director of the Royal Botanic Garden, Kew, for permission to publish the results of his work on the vascular plants of Great Britain.

For by their sword they did not get
 The land's possession ;
 Nor was it their own arm that did
 Work their salvation.

But thy right hand, thine arm also ;
 Thy countenance's light ;
 Because that of thine own good will,
 Thou didst in them delight.

Prayer was then offered by Rev. Lyman Strong, of Colchester, Ct., a native of the town. This was succeeded by the following Ode, written for the occasion, by Mrs. L. H. Sigourney of Hartford, and sung in the time of St. Ann's.

One hundred years ! one hundred years !
 Could they reverse their track,
 And bear upon the wide-spread wing
 Their varied annals back,—

What buried forms, what altered scenes
 Would in their record' glow,—
 The unshorn wood, the thicket rude,
 The Indian hunter's bow—

The grey-hair'd fathers here would stand,
 Whose trust in Heaven was strong,
 When loud the savage war-cry peal'd
 These verdant fields along :—

And ye who in their places rise,
 With every blessing fraught,
 Give praise for all the glorious change
 One hundred years have brought.

An address was then pronounced by Rev. B. B. Edwards, which occupied about an hour and a half in the delivery. The exercises were concluded with prayer by the Rev. Arctas Loomis of East Bennington, Vt., a native of the town; music from the choir; and a benediction by Rev. Mr. Strong. The following Ode, written by Daniel W. Chapman, Esq. of Rochester, N. Y., a native of Southampton, was, unfortunately, not received in season to be included in the performances. It was read by Mr. Strong.

A hundred years have passed away,
 Since here wide waving, old and gray,
 The unshorn forest stood—
 Since here the savage fierce and grim,
 Ranged its wild haunts and shadows dim,
 Dark dweller of the wood !

But they who first amidst the wild,
 On high their Christian altar piled,
 And, consecrate to God,
 Cast their glad offering in its blaze
 And sang aloud their hymn of praise,
 Now rest beneath the sod!

And we have come from mountain side,
 From field and valley spreading wide,
 From many a fruitful plain,
 Where homes of plenty smile and bless,
 The men who from the wilderness
 Redeemed its old domain;

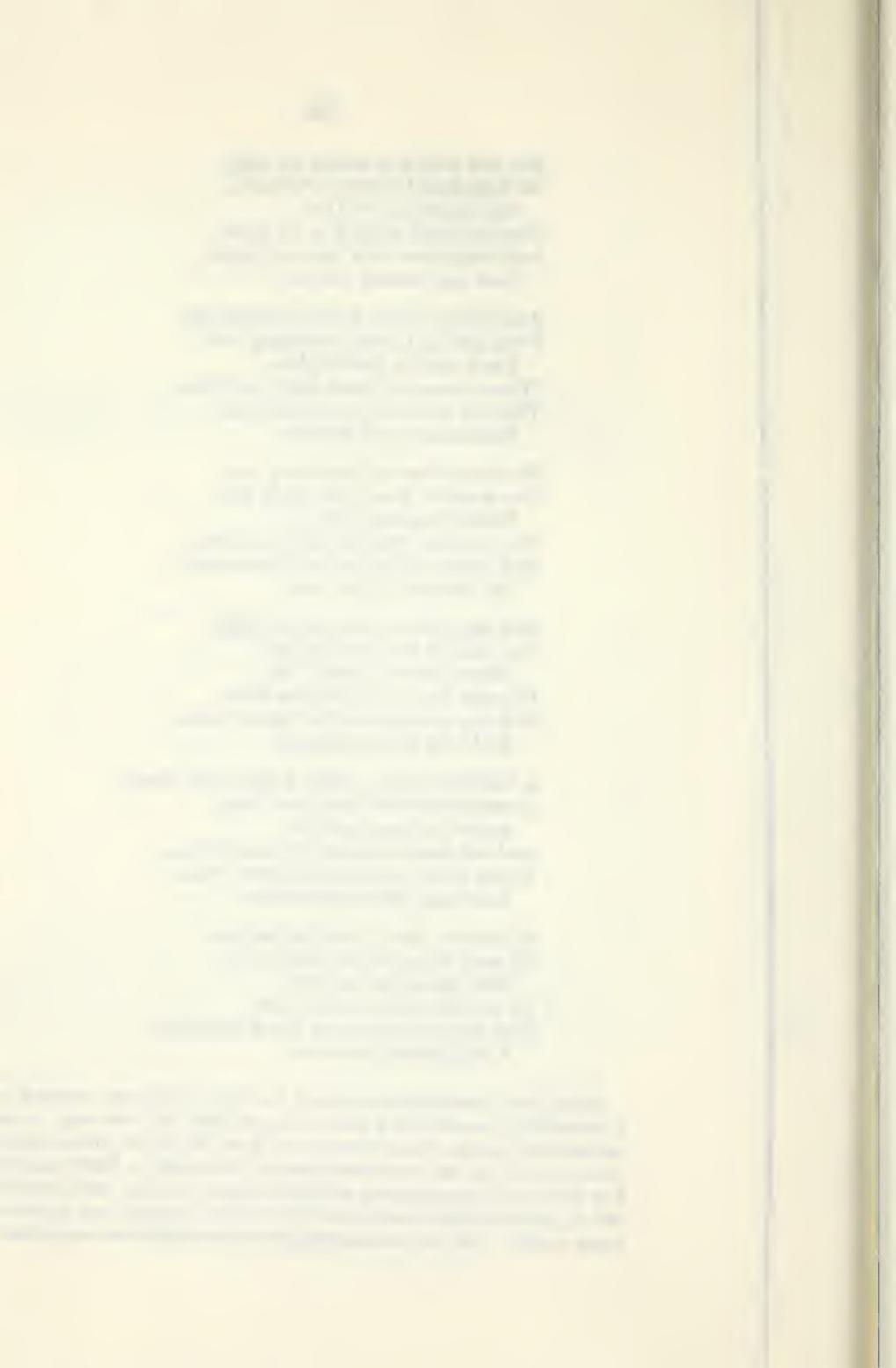
To banish from the darkening past
 The shadows Time hath dimly cast
 On our reverting view:—
 To commune with the loved and dead
 And 'round their deeds and virtues shed
 Our memory's light anew.

And may, (as we turn page by page
 The records of a by-gone age,
 Whose 'simple annals' tell
 Of noble men)—their virtues stern
 Still o'er their graves like incense burn,
 And with the living dwell.

A hundred years!—when Time's swift wing!
 Another century's close shall bring,
 And other men shall rise
 And call their own each hill and stream,
 Which round in light and beauty beam,
 And these their native skies—

When they like us shall gather here
 To read what each returnless year
 Hath graven on the past,
 Be ours the high and holy aim,
 That deeds of good may round our name
 A brightening halo cast!

After these exercises were closed, the whole audience repaired in a procession, preceded by a band of music from Williamsburg, to the orchard in the rear of the house of the Rev. Mr. White, where tables were spread for the accommodation of from 800 to 1000 persons. For the tasteful arrangement, and ample supply of food, well prepared and in great varieties, the ladies of the town merited and received much credit. All the accommodations were called into requisition;



while the children were feasted in primitive simplicity, the ground serving the purpose of seats and tables. Every article of food upon the tables was the product of the town itself. A blessing was pronounced, and thanks were returned by the Rev. Joab Brace of Newington (Wethersfield), Ct. Pertinent and stirring addresses were made by the Rev. Messrs. John Todd of Philadelphia, A. W. McClure of Malden, L. Strong of Colchester, Ct. and J. Burt of Canton, Ct. The hymn, beginning, "Blest be the tie," etc. was sung, and the benediction was pronounced by Mr. White.

"Thus passed off," says the editor of the Hampshire Gazette, "one of the most pleasant and agreeable celebrations it has ever been our happiness to participate in. There was so much simplicity, cordiality, and good feeling, that none whose heart was not poisoned by the corroding influences of corrupt fashion, could fail to be pleased. The people of Southampton can look back upon the event with unmixed pleasure."

It may be subjoined, that the "Southampton Association of Ministers," was formed in August, 1826. A large number of ministers, natives of the place, were then present, and adopted measures for securing future meetings. These have been held triennially. The religious exercises, on these occasions, have commonly extended through two or three days, and have been attended with much interest. The number of ministers present has varied from thirteen to thirty. The next meeting of the Association is to be held on the third Wednesday of September, 1844.

NOTE. As the preceding Address and Notes have been prepared at a distance from the scenes and objects to which they relate, errors in dates and other matters may have escaped the author's notice. Rev. Mr. Gould, (p. 32) was born in 1773. P. 31, line 12, for forty-six, read forty-seven; line 13, for thirty-two, read thirty-three.

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